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The Anti-Slavery Bugle.

MARIUS R. ROBINSON, Editor. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, Publishing Agent.

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THE ANTI-SLAVERY BUGLE,

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☞ We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

☞ Communications intended for insertion, to be addressed to MARIUS R. ROBINSON, Editor. All others to ANN PEARSON, Publishing Agent.

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ANTI-SLAVERY BUGLE.

A QUESTION ANSWERED.

The following articles from the Wesleyan answer the question asked in their outset. There are yet persons in our midst who are so ignorant or so perverse as to deny that the Methodist church is implicated in slaveholding. They continue to affirm that the church was divided because the church north was opposed to slavery, and that by that division she is relieved from all guilt and responsibility concerning this question.

"What is the position of the M. E. Church north on Slavery? This inquiry is puzzling the Republican or his correspondents somewhat, and we speak "by the book" for their information. Will he quote?

In 1844, when the southerners threatened to withdraw, the General Conference of the M. E. Church, at the suggestion of Bishop Hedding appointed a prayer meeting to prevent if possible the separation. The editor was at that meeting, and heard the professed abolitionists of the North and the slaveholders of the South pray against the separation.

Again. Slave-holding and slave-selling men belong to both sections, now the church is divided. The Northern Discipline, page 269, contains these words, recognizing the admitted fact of slaveholding members. "All our preachers shall enforce upon *our members* the necessity of teaching *their slaves* to read the word of God." Beside the Northern M. E. Church has now within its limits, seven slave-holding States—Delaware, Maryland, Virginia, Kentucky, Missouri, Arkansas and Texas—in all, 400,000 square miles of slaveholding territory.—See Discipline, p. 161-167.

At the General Conference of 1848, Bishop Hedding invited slaveholding ministers to unite with *him* in celebrating the Lord's Supper at Pittsburgh. In 1852 the editor saw Bishop Janes go down from the pulpit and invite a distinguished slaveholder into it. And in our Southern Methodist exchanges Southern ministers are narrating often how handsomely they were treated by the Northern brethren in all our principal cities."

THE METHODIST SLAVE CASE.

Some notice has been taken, quite extensively, by the religious press, of a case of slave selling by a member of the Methodist Episcopal Church in Virginia. Not the "Church South," but the veritable as-much-opposed-to-slavery-as-any-body church of which Bro. Hosmer, and Bro. Wise, and Bro. Watson are members.

The last Western Christian Advocate contains a report of the case by the Presiding Elder of the District, H. Z. Adams. He says:

"The following is the notice presented to the accused, in behalf of the Church:

"BROTHER JOHN A. DILLIE:—You are hereby charged with a violation of one of our General Rules, in selling a colored woman and child.

J. W. SNODGRASS,
December 9, 1852. Pastor.

"On the day following this notice, a Committee, consisting of five brethren, namely—J. C. M'Grew, J. R. Stone, Smith Crane, J. J. Brown, and Peter Barrick, met in the Methodist Episcopal Church, in Kingwood, before whom the accused appeared, and frankly confessed the selling of said woman and child, and gave the reasons in detail for so doing. The Committee then had the matter under careful consideration, and brought in a verdict of guilty: but from the many extenuating circumstances connected with the case—which are difficult, if practicable, to give to the public, and, perhaps, more difficult for them to understand satisfactorily—were of opinion that expulsion from the Church would be punishment unnecessarily severe; and, therefore, they *suspended* him for a definite length of time. Such are, briefly, the facts in this case, as the record shows.

"Whatever may be said of the disposition of this case, of one thing I am fully satisfied, and that is, the brethren who composed the Committee are gentlemen of intelligence and moral integrity, who both know and love Methodist doctrine and discipline, and, as has been justly said, 'would be the last persons to do what they suppose essentially wrong.' If they have erred in this case, they have erred on the side of mercy, and 'blessed are the merciful, for they shall obtain mercy.' Since 'no disrespect is intended toward any of the individuals named' in this transaction, I may be allowed, in conclusion, to say, that, without being in possession of all the facts, it is to be regretted that Brother Lewis should feel called upon to give a one-sided view of a subject involving such a fearful amount of importance.

"Yours in Christian love,
H. Z. ADAMS.

"Morgantown, Va., July 29, 1853."

This is the statement of one who knows. Now, what are the facts? First: John A. Dillie sold a woman and child. Second: J. W. Snodgrass, the Pastor of Kingwood Circuit, cited him to trial. Third: The Committee found him guilty of violating the General Rules. Fourth: They deemed the circumstances so extenuating that he was not expelled for a time; that's all!

The Presiding Elder thought wisely in assuming that the public would find it difficult to understand these circumstances, and so he does not give them. We have his testimony to the integrity and intelligence of these "gentlemen." They "both know and love Methodist doctrines and Discipline." No doubt of it—and far better than they know and love God and the Bible, or understand the scope and force of the Golden Rule. Their allowing a man thief to be in their communion, without repentance and restitution shows all that. We know that is Methodist doctrine and Discipline. But we cannot always prove it by a Presiding Elder's testimony.

The W. C. Advocate editorially vouches further for these folks, or their fathers, it may be. And also in testimony of the fact that what has been done in this case is all that can be done by the Discipline as it is, or is to be. Hear the Editor:

"We do not sit in judgement on the brethren in Kingwood, as they appear to have acted as conscientious men. We never knew more devoted Christians than those of Kingwood when we labored among them twenty years ago. We refer our readers to the article of Bro. Adams. Surely, if even others might have decided differently, there is much to be said in favor of the brethren who acted, and the Church of which they are members. The Methodist Episcopal Church has been laboring among the slaves for eighty years, with great success.

"We are persuaded that the present course of procedure, and the present rules of Discipline, have done the very best in reference to slavery in Western Virginia that can be done. The past, let the people say what they please, proves to us that the Church, as a whole, has done right in this matter; and though, by a change, she would certainly do more, we have no hope of anything better being done than the exercise of our Discipline as it is. And the proposal to change it we believe is all moonshine; and were it tried it would end in a useless, impractical course, for one that is Scriptural, pure, and efficient, and greatly owned of God. And what God has so signally owned it were folly to change."

And so they wrap it up. Gentlemen distinguished by intelligence, moral integrity, devoted piety, retain slaveholders in church communion, and are vindicated by the Presiding Elder and the Christian Editor. The latter even goes back of it to vindicate the Discipline that allows such mercy to slavery, and declares that it is all right. May the Lord rebuke them!

UNITED STATES CONSITUTION AND SLAVERY.

We published a few weeks since some strictures on what we understood to be the opinions of the Indiana Free Democrat on constitutional obligations to slavery. Partly in reply to us, the editor has the following. He frankly admits the correctness of the non voter's position viz. "If the constitution is pro-slavery there is an end of all *honest* citizenship."

"Some of our anti-slavery brethren have taken us to task for admitting the right of slaveholders, under the constitution, to reclaim their fugitive slaves. The New York *Oneida Chief* contends that they have no such right, and is "disgusted" with anti-slavery men for making such concessions; while the Salem (O.) *Anti-Slavery Bugle* admits our construction to be correct, can see no difference between our position and that of the hunker party. That while we admit the "damning fact" that slaves may be reclaimed, we should oppose no law designed to facilitate their reclamation: and expresses the hope that we may be led to see the inconsistency of our position, and take "higher ground" by repudiating the constitution as a pro-slavery instrument. While we admit that the construction we gave the constitution *does* compromise the rights of the slave, we think it by no means follows that we are to be ranked in the same category with those who uphold the present fugitive slave law—a law which, in our opinion, is grossly unconstitutional; which renders every free colored man subject to the depredations of the kidnapper; and which deprives him of his liberty and property without due process of law.—Surely any one can see the difference between the operations of such a law as this, and an ordinary suit at common law before our State courts, for service or labor due. The question here arises, how is the slaveholder to substantiate his "claim" to the services of his slave in a suit at common law?—How will he be able to prove that his slave owes him any service or labor? How will he show the *quid pungo* for which such service or labor is due? The slave is at once thrown back upon his natural rights as a man, and any legal "claim" for his services will end in nought. The fact is, the relation of master and slave is such an extraordinary one, so contrary to all principles of justice, reason or rectitude, that any attempt to judge it by ordinary legal rules, only makes "confusion worse confounded," and exposes its utter repugnance to all just principles of law or equity. The state of slavery is a perversion of all law and justice. The master's right is the right by which the robber captures his booty. It is the law of *might* trampling upon the law of *right*. We are told by common law writers that *law* is a rule of right. That statutes contrary to fundamental principles of justice or morality are null and void.

We do not believe that the constitution of the U. S. "recognizes" slavery. Indeed, the contemporaneous records of the time render the fact of the refusal of its framers to do so, beyond all doubt. We learn from the debates of the constitutional convention, that Mr. Madison, who has been called the "father of the constitution," was opposed to having the word "slave" in that instrument, because he was unwilling to admit into it the idea that there could be property in man; or in other words, he was unwilling to recognize slavery as a legal relation under the constitution. The anti-slavery men of the convention would not permit the recognition of slavery by the constitution, but they agreed to a clause for the recovery of the services of indented servants and apprentices, which would enable the slaveholder to bring a "claim" for the services of his escaped slave. "Further than this the responsible leaders in the convention refused to go. The slaveholders accepted the security of this article, claiming to hold their slaves as servants, and intending, doubtless, to recover them under this stipulation. The anti-slavery delegates in the convention Virginians, mainly were glad to escape difficulty with which they did not feel prepared to contend, to perfect the scheme of national government, which, while it did not directly abolish slavery, left its anticipated abolition possible, and no guarantees in the national compact to protect it for a single hour. While they may have been fully aware that slaves would be recovered under this article, they gave no other security for their recovery than the article itself. While public sentiment, acting upon the courts, continued to hold southern slaves to be in the category of laborers in the service of their hirers, they might be peaceably delivered to their claimants, but it could not have been foreseen that so flimsy a protection of such a proteterous claim would have served the purposes of the slaveholders for two generations."

If the constitution is pro-slavery, "there is an end, in our opinion, of all *honest* citizenship" for every good citizen is bound to uphold the constitution and laws; while on the other hand, if the government requires him to do anything in violation of his cunscience or the law of God, his duty to his conscience and his God rises paramount to his obligations to civil government, and he is bound to obey the "higher law," although by doing so he becomes a bad *citizen*. It is better to obey God than man. It is better to lose your body than your soul.

From the Penna. Freeman.

GOD'S TIME TO ABOLISH SLAVERY.

"Wait," saith the Quaker, and "Divine wisdom will do the work." "Pray," saith his Calvinistic neighbor, "and the Lord's hand shall be stretched forth for the slave's deliverance;" and while *thus* waiting and praying, the power of the oppressor groweth, the number of his victims increaseth, the cruelties multiply, and the heart of the nation hardens like Pharaoh's under the continued perpetration of iniquity.

Such waiters' and prayers, however involuntarily they may be so, are none the less the efficient auxiliaries of Slavery, the hindrances of emancipation, a sort of nonconducting inertia between the fire of Anti-Slavery truth and the evil it would consume. Unsusceptible of conversion, and incapable of much activity for any reform, it has little to do but to pass over or by them, as best it may, to the promotion of its object.

It is amazing that this class of opposers never realizes it obligations to those activities which it deprecates; standing in the focus of the light of time, enjoying the fruition of the world's life and labor for centuries, is does not perceive that its advantages are but the aggregate result of the labor and suffering and sacrifice of men who preceded it, whose 'prayer' was that of action, and whose 'waiting, was a reverent watchfulness for opportunities to promote human welfare.

Even the material progress of the world is marked by an immense expenditure of human energy and treasure, and often of life. The great discoveries or inventions which have wrought eras in human conditions—the art of printing, the use of gunpowder, the needle, the steam engine, electric telegraph and the caloric engine—were all the result of toil and sacrifice, while the stupendous changes in the moral world are alike the consequnces of ceaseless activity, of the greatest heroism and of continued suffering. Prophets, Disciples and reformers have gone forth with their lives in their hands—have toiled and fallen, until literally the path of the race is among the tombs of its martyrs: but their warfare has made the victory nearer and surer, and the last battle must be fought by the same means and with equal energy.

God's time is that time when man seeks to banish ungodly things, and to inaugurate Divine Laws into power, and apply them as his laws of life.

There is no pro-slavery so detestable and hurtful as that which, having a *seeming* sympathy for the slave, is yet in positive hostility, whining conscientious excuses for its attitude; trying to escape the universal obligations of humanity by pleas of special exemption: blaspheming God by attributing to his providence the existence and continuance of those iniquities which man has created, and which it is his special business to remove.

Anti-Slavery has this large class to contend with and will always have it, for such people are constitutionally averse to labor and sacrifice, and it is easier for them to await the Providential overthrow of evil, than to "work in faith for the deliverance:" this class will live to wait the "Lord's time" for the removal of war or some other evil long after slavery is abolished, and in the meantime Anti-Slavery will continue its warfare, aggressive as truth, active as the 'leaven,' until the victory is won and the nation is restored to the likeness of Freedom.

P.

COLORED SCHOOLS---MEETING OF THE COLORED POPULATION OF CINCINNATI, AUGUST 8TH.

The dismissal of Peter R. Clark, teacher, has caused much excitement in Cincinnati, among the colored people. A meeting was called, and a committee appointed to report. That committee denied that Mr. Clark was an atheist. C. H. Langston spoke forcibly against religious tests. The *Commercial* says: [*True Democrat.*

Peter H. Clark then addressed the meeting. He is a fine-looking, well educated young man of some twenty-eight years. He did not wish this to be made a personal question; it was a principle to be settled whether the colored tax payers had a right to the selection of their own teachers, and whether a man was to be garoted by the School Board for a difference in religious opinion. He could tell the white people of Cincinnati the whole secret of the false movement into which their School Board had been betrayed by one or two designing men—colored men he was ashamed to admit them. In the colored School Board, when the funds belonging to it had been withheld by the public authorities, it was resolved to sue for the rights of the colored tax payers. A minority of two opposed this, but the majority triumphed, and the money was recovered. On several other votes a minority of one or two were obliged to yield, and being weak and misdirected men, sought to vent their chagrin by carrying false reports to the worthy President (Mr. King) and other members of the Cincinnati School Board. Time would develope the whole truth.—For the place in the school he did not care, but for the *principle* he did.

Several other speakers addressed the meeting, among them Mr. Jno. Langston, a young man of some fortune, and a graduate of Oberlin College.

There was not a little wit in some of the sallies of those cultivated black orators. In alluding to his presence at the Paine Celebration at Greenwood Hall, he stated that it was the first time in his life that he had been treated in a *Christian* manner and if it turned his head a little to be suddenly recognized as a man among men, was not the turning excusable! (Roars of Laughter.)

Mr. Gaines remarked that the blacks must be improving at railroad speed, for it had always been claimed that "you couldn't beat an idea into a nigger's head." Now a member of the School Board insisted that Clark would "*look and gesture* Euclidity into the colored schools." (Loud applause."

The resolution asking for Clark's re-appointment was passed unanimously.

CAN SLAVERY BE DONE AWAY?—Yes! "*ferque, quatenque,*" Yes! There is no real difficulty, if the south really wished to do it. The spirit of southern men and southern ministers, and southern Christians, although they will tell you, to soften your prejudices, "*that they know slavery is an evil and would like to get rid of it, if they could,*" is precisely that displayed in the New School General Assembly, at Buffalo, by the Mississippi minister—"Our church members own slaves so far as they can, and just as many as they can." That is it, they cling to the system with intense attachment. Here are five laws, which could be passed without any *direct* legislation against slavery, but which would certainly destroy it in the progress of time.

First, The Cuban law, giving opportunity to the slaves to earn their freedom and that of their children.

Second. The law of the dark ages in respect to the feudal serf, giving to the child the condition of the father, and not as now, wickedly and cruelly, that of its mother.

Third, A law forbidding the internal slave-trade.

Fourth, A law repealing all statutes against the emancipation and education of slaves, and encouraging both.

Fifth, A law by each of the States and by the general government, appropriating money to aid all willing emigrants to reach Liberia.—*Independent.*

COLORED COMMUNICANTS IN THE SOUTH.—It is said that *three hundred thousand* colored persons—including the enslaved and the free, are members of churches in the slave States. This fact is being trumpeted abroad as a proof that Southern Christians take good care of the religious interests of the colored people. It may be so; but when we consider how really ignorant of Divine truth many of those communicants are, and that they form a mere fraction of the colored population—300,000 out of nearly four millions and a half—this boasted religious care waxes into insignificance beside the ills to which "trodden and peeled" people are wickedly subjected. We have little faith in the partial oral instruction which these poor people receive.—It may be of great benefit to a few superior and energetic minds; but it must leave the *many* degraded and debased as ever. Give them freedom, and they will soon improve under the combined efforts of the school master and the preacher. Without it they will remain just where they are.—*Zion's Herald.*

Speaking of Slavery, reminds us of a circular received from Baltimore by Constable Smith, yesterday, upon which Smith had the satisfaction of paying five cents postage. It offers a $100 for the apprehension of a fugitive slave, and is directed to "any constable in Elmira," the senders of it, no doubt thinking that the people of Elmira elect Constables who can at the bidding of slave dealers, be converted into bloodhounds. In this, we are pleased to say, they are greatly mistaken. Mr. Smith will respond to the precious circular by transmitting to the sender, postage unpaid, a large number of anti-slavery documents—such as the speeches of Fred Douglass and Gerrit Smith. Good idea, that.—*Elmira Rep.*

An advertisement in a Wilmington, N. C. paper offers $25 for the head of a runaway slave!

The Washington correspondent of the New York *Journal of Commerce* states that the grave of James Madison, twice President of this Republic, cannot now be recognized!

Deferred Articles.

SOUTH CAROLINA POLICE.—Col. Perry, editor of the Greenville (S. C.) *Patriot*, writes from Washington:

On board the Wilmington steamer, a servant came to me, whilst engaged in reading 'Uncle Tom's Cabin,' and told me the captain desired me to present my ticket. I obeyed his order, and presented myself before the captain of the steamer. He inquired my name, which I gave him, with my ticket purchased at Weldon. He then asked my age. I replied, that it was none of his business. He insisted, and said that he had to report every passenger to the City Council of Charleston, with their age, residence, and place of Birth, under a penalty of one thousand dollars; and moreover, he had to forfeit that amount if any of the passengers became paupers within twelve months.

"Well, my good fellow," said I, "you are in a bad box if that is your situation; for I fear one half of them are paupers already. You are a ruined man, sir, and your company is bankrupt, even now. It would be well to 'bout your steamer and put back to Wilmington."

This inquisition, says the Raleigh (N. C.) *Register*, complained of by one of the chivalry, must be laid to the door of his own State. It is a part of that system of Chinese exclusion, which seeks to reduce everything to the level of her own institutions, and under the pretence of State security, to pry into the private business and motives of every traveller.—*Boston Com.*

THE COMET.—Prof. Bond, of the Cambridge Observatory, states that the comet discovered on the 10th of June, by Klinkerfues, is now visible to the naked eye, in the West, at about an hour after sunset. Its nucleus is of the brightness of a star of the third magnitude—a tail of one or to degrees in length can also be distinguished, extending upward. This interesting object has been observed by astronomers for one or two months past, during which time it has been gradually increasing in brightness. Its distance from the sun is now thirty millions of miles; but from the earth it is two or three times more remote.

PEGGING BOOTS AND SHOES BY MACHINERY.—We have now before us a pair of shoes which were pegged by a machine: they are the first and only pair that we have seen that were not pegged by a son of St. Crispin with his awl and hammer. The work is well done, as good as any hand work we ever saw. This machine will peg a No 7 boot or shoe in half a minute, or 30 pairs in one hour if the shoes could be put in and taken out in the same time they are pegged.

THE INDIANS AT UTAH.—The Interior Department have advices from Brigham Young, saying that the Indians of Utah are quiet, and so far peaceably inclined. He remarks that they continue the habit of disposing of their children to the Mexicans as slaves, and that he has succeeded in nearly entirely putting an end to this "unchristian practice."

A FEMALE KIDNAPPER.—The Evansville Journal says that a woman from the South recently attempted to kidnap a little colored orphan child from the almshouse in that city. She was discovered with her prey on a steamboat which was just leaving the wharf. The child was rescued, and the woman held to answer.

DIED, in Clinton County, Ohio, August 9th, Jesse Hughes, sen., aged 87 years. The first Court in Clinton County was held in the barn of Jesse Hughes in 1811, and he was an associate Judge of that county for 28 consecutive years.

Ten houses of paper mache have been made and sent out to Australia. They are so well done that it is scarcely possible to imagine that they are other than excellent brick dwellings.

It is reported that there are seventeen persons now under sentence of death in the States of New York, Pennsylvania and Georgia, and all doomed to be strangled within the next six weeks.

A contemplated insurrection of the slaves in Nottoway county, Va., was recently discovered and suppressed.

EDITORIAL CONVENTION.—The Editors of the Whig Press of Ohio are to meet in Convention at Mansfield, September 1st.

The Richmond Enquirer apologizes for having allowed an advertisement from such abolitionists as Messrs Bowen and McNamee to appear in its business columns:—it was all accident, a failure to exercise that eternal vigilance which alone can keep Southern journals free from incendiary perils.—This explanation is made by *The Enquirer* in justice to its subscribers, and to secure untarnished its own character for orthodoxy. We think that Bowen & McNamee ought now to come out in turn, and in justice to their reputation as business men, explain how they ever came to spend money for advertising in so poor a medium as *The Enquirer.*—*Tribune.*

The Washington Union has an article against British interference in the affairs of Cuba. It sees a war of races and barbarism in the apprenticeship system. The remedy, of course, for such an awful state of things is the peculiar institution to be continued for ever and ever. The Union asks why it is that England, which denounces Russian interference in Turkey, practises it in Cuba? We ask why it is that *The Union*, which denounces Austrian tyranny over Koszta, glorifies a worse tyranny over Cudjo? The world is full of contradictions.—*Tribune.*

A FAIR HIT.—The *Evening Journal* thinks it has found constitutional authority for building the rail road to the Pacific. It says:

"Why not build the road under article 4, section 2? Is not such a road desirable—in fact, absolutely necessary, to bring back fugitives from labor and service, who may escape into California? That section has been tested before, and found to be very flexible.

"All that is necessary is, to turn the constitution round. East and west it is as stiff as a poker, but north and south it will stretch like gutta percha."

The Thirty-third Congress, so far as the elections have been made, is divided politically as follows: SENATE—Democrats 34, Whigs 21, Free Soilers 2. There are 3 vacancies—1 in Alabama, 1 in Maine, and 1 in North Carolina. HOUSE—Democrats 141, Whigs 65, Free Soilers 4. Four States have yet to choose—namely, Maryland, Georgia, Mississippi, and Louisiana. These will of course add to the administration majority.

J. H. Girley, for twenty years a slave in Virginia, has appeared as an Anti-slavery lecterer in New Hampshire. A correspondent of the Independent Democrat says, "he is a man of marked ability, and addresses the people with energy and power, although but a few years from the house of bondage.

WHAT THE FUGITIVE SLAVE LAW HAS WROUGHT. The *Detroit Democrat* says:—

"Probably not less than one thousand slaves will escape during the present year. Those who run from the States west of the mountains for Canada West, will more than average one per day. Nearly half that number, we should think, have crossed the Detroit river this season. Before the passage of the fugitive law the escapes were nearer one per week than one per day. These fugitives are valuable chattles. They are worth on an average, $800 each; and it is safe to say that the largest share of this loss to the southern planters, has arisen from the passage of the fugitive slave law. We do not mourn over this; but we mention it as an evidence of how great a favor was done to the slaveholder by Cass, Fillmore, and company, by this enactment which enraged the Christian sensibilities of the whole nation.

We are happy to put it on record, that this law, designed to favor the meanest tyranny under heaven, has quadrupled the facilities for escape, by awakening the sympathies of those who were before indifferent or inimical to the flight of slaves; while it has rendered pursuit by the master a hopeless waste of time and means. So far as we know, *not a single slave, fleeing for liberty, has been arrested since the passage of this law*, west of the Alleghanies.

This last assertion is no longer true. Ohio and the West stand beside Massachusetts, New York and Pennsylvania in infamy, since Judge McLean's decision last week.

AN AFFECTING STORY.—The Memphis *Appeal* contains the following:

A most touching case, illustrative of conjugal love, occured at our wharf a day or two since. A man and his wife were coming up the river, when the husband took sick and was supposed to have died. When they arrived at this place the wife had a coffin purchased, and the husband was deposited in the last home of the dead. Just before the moment of closing the coffin, however, and the final interment of the deceased, the bereaved and agonized insisted on once more looking upon and embracing the cold remains of the deceased partner of her bosom. Whether it was her warm embrace or returning consciousness, certain it is that the supposed corpse suddenly evinced signs of life and the proper restoratives being applied, within twenty-four hours the invalid was enabled to proceed on his journey, with every prospect of a speedy recovery, owing his life to the untiring devotion and love of his true and faithful wife.

THE SLAVE CASE.—*Warning to Steamboat Captains.*—It appears that Capt. Timms, of the steamboat Aurilla Wood, has been bound over by the examining Justice, to answer for an alleged abduction of a slave. So far as may be gathered from the testimony published, it would appear that Capt. Timms could scarcely be suspected of any collusion with his steward, or disposition to entice the slave from his lawful owners. If we mistake not, however, the law upon this point is very properly exacting, and the captain of a boat is not only required to know that all servants on board have passes, but that these passes are genuine; and it has been held that a forged pass will not exempt him from responsibility. It may appear a hard case to hold a Captain liable for a slave who has escaped either by a forged pass, or without his knowledge or connivance. But on the other hand, the security of this class of property requires the inforcement of a law not less rigid. The case will now be passed upon by a jury; and the greater notoriety which will be thus given to the law will doubtless have the effect to place steamboat captains more on their guard; while Capt. Timms will doubtless be exonerated from the charge of *willful* malfeasance. [Whig, Memphis, Aug. 11.

TROUTING.

The Independent contains the following juicy editorial by HENRY WARD BEECHER, sandwiched in between a two-column leader on "Dismission of a Pastor," and a savage column by Dr. CHEEVER on Railroad Desecration of the Sabbath. It is none of our business, but if *The Independent* wants such two-column leaders pondered, it should not place them in too close contact with such essays as this, which even the ungodly will read with decided relish.

Where shall we go? Here is the More brook, the upper part running through bushy and wet meadows, but the lower part flowing transparently over the gravel, through the grass and pasture grounds near the edge of the village, where it curves and winds and ties itself into bow knots. It is a charming brook to catch trout when, you can catch them, but they are mostly caught.

Well, there is the Candy brook. We will look at that. A man might walk through the meadows and not suspect its existence. The grass meets over the top of its upper section and quite hides it; and below, through that iron-tinctured marsh land, it expands only a little, growing open-hearted by degrees across a narrow field; and then it runs for the thickets—and he that takes fish among those alders will certainly earn them. Yet, for its length, it is not a bad brook. The trout are not numerous, nor large, nor especially fine; but every one you catch renews your surprise that you should catch *any* in such a ribbon of a brook. Still farther north is another stream, something larger, and much better or worse according to your luck. It is easy of access, and quite unpretending. There is a bit of a pond some 20 feet in diameter, from which it flows, in that there are are five or six half-pound trout, who seem to have retired from active life and given themselves to meditation in this liquid convent. They were very tempting, but quite untemptable. Standing afar off we selected an irresistible fly, and with long line we sent it pat into the very place. It fell like a snow flake. No trout would have hesitated a moment. The morsel was delicious. The nimblest of them should have flashed through the water, break the surface, and with a graceful but decisive curve plunged downward, carrying the insect with him. Then we should in our turn very cheerfully lend him a hand, relieve him of his prey, and, admiring his beauty but pitying his untimely fate, buried him in the basket. But he wished no translation. We cast our fly again and again; we drew it hither and thither; we made it skip and wriggle; we let it fall plash, like a surprised miller; and our audience calmly beheld our feats.

Next we tried the ground bait, and sent our vermicular hook down to their very sides. With judicious gravity they parted, and slowly sailed toward the root of an old tree on the side of the pool. Again changing place, we will make an ambassador of a grasshopper. Laying down our rod, we prepare to catch the grasshopper; that is in itself no slight feat. The first step you take at least forty bolt out, and tumble headlong into the grass; some cling to the stumps, some are creeping under the leaves, and not one seems to be in reach. You step again; another flight takes place, and you eye them with a fierce penetration, as if you could catch some one with your eye. You cannot, though. You brush the grass with your foot again. Another hundred snap out and tumble about in every direction. At length you see a very nice young fellow climbing a steeple stem. You take good aim and grab at him. You catch the spire, but he has jumped a safe rod. Yonder is another, creeping among some delicate ferns. With broad palm you clutch him, and all the neighboring herbage too. Stealthily opening your little finger, you see his leg; the next finger reveals more of him, and opening the next, you are just beginning to take him out with the other hand, when out he bounds and leaves you to renew your etomological pursuits. Twice you snatch handfuls of grass, and cautiously open your palm to find that you have only grass. It is quite vexatious. There are thousands of them here and there, climbing and wriggling on that blade, leaping off from that stalk, twisting and kicking on that vertical spider's web, jumping and bounding about under your very nose, hitting you in your face, creeping on your shoes, and yet not one do you get. If any tender-hearted person ever wondered how a humane man could bring himself to such cruelty as to impale an insect, let him hunt for a grasshopper in a hot day among tall grass, and when at length he secures one, the affixing him upon a hook will be done without a single scruple, as a mere matter of penal justice, and with judicial solemnity.

Now, then, the trout are yonder. We swing our line to the air, and give it a gentle cast toward the desired spot, and a puff of south wind dexterously lodges it in the branch of the tree. You plainly see it strike, and whirl over and over, so that no gentle pull loosens it; you draw it a jerk up and a pull down, you give it a series of nimble twitches; you coax it in this way and solicit it in that way in vain. Then you stop and look a moment, first at the trout and then at your line. Was there ever anything so vexatious? Would it be wrong to get angry? In fact you feel very much like it. The very things you wanted to catch, the grasshopper and the trout, you could not; but a tree, that you did not want, you have caught fast at the first throw. You fear that the trout will be scared. You cautiously draw nigh and peep down. Yes, there they are looking at you, and laughing as much as trout ever laughed. They understand the whole thing. With a very decisive jerk you snap your line, regain the remnant of it and sit down to repair it, to put on another hook, catch another grasshopper, and move on down stream to catch a trout.

Meantime the sun is wheeling behind the mountains, for you are just at the foot of the eastern ridge of Mount Washington, (not of the White Mountains, but in Massachusetts and Connecticut.) Already its broad shade begins to fall down upon the plain. The side of the mountain is solemn, and sad. Its ridge stands sharp against a fire-bright horizon. Here and there a tree has escaped the ax of the charcoalers, and shaggily marks the sky. Here and there through the heavens are slowly sailing continents of fleece mountains—Alps and Andes of vapor. They, too, have their broad shadows. One you see cast upon yonder hill far to the east, while the base is radiant with the sun. Another cloud-shadow is moving with stately grandeur along the valley of the Housatonic, and if you rise to a little eminence you may see the brilliant landscape growing dull in its sudden obscuration, on its forward line, and growing as suddenly bright upon its rear trace. How majestically that shadow travels up those steep and precipitous mountain sides; how it swoops down the gorge and valley; how it moves along the plain.

But now the mountain-shadow is creeping down into the meadow. It has crossed the road where your horse stands hitched to the paling of a deserted little house. You forget your errand. You select a dry tufty knoll, and lying down you gaze up into the sky. Oh! those depths! Something within you reaches out and yearns; you have a vague sense of infinity—of vastness—of the littleness of human life, and the sweetness and grandeur of divine life and of eternity. You people that vast ether. You stretch away through it and find that celestial city beyond, and therein dwell oh how many that are yours! Tears come unbidden. You begin to long for release. You pray. Was there ever a better closet? Under the shadow of the mountain, the heavens full of cloudy cohorts of armies of horsemen and chariots, your soul loosened from the narrow judgments of human life and touched with a full sense of immortality and the liberty of a spiritual state. An hour goes past. How full has it been of feelings struggling to be thoughts, and of thoughts deliquescing into feeling. Twilight is coming.—You have miles to ride home. Not a trout in your basket! Never mind, you have fished in the heavens, and taken great store of prey. Let them laugh at your empty basket. Take their raillery good naturedly; you have certainly had good luck.

But we have not yet gone to the brook for which we started. That must be for another tramp. Perhaps one's experience of "fancy tackle" and of fly-fishing might not be without some profit in moral analogies; perhaps a mountain stream and good luck in real trout may afford some easy side thoughts not altogether unprofitable for a summer vacation. At any rate it will make it plain that often the best part of trout fishing is not the fishing.

☞ Humanity would seem to require of us the publication of the following paragraph. The poor man to whom it refers may perhaps have been driven into insanity by persecution waged against him for his opposition to Slavery. We have good authority for believing that oppression will make even a wise man mad.

INFORMATION WANTED.—William Nott left his home in Mt. Solon, Augusta Co., Va! in July last, last seen was in Chambersburgh, Pa., on his way to Canada. He was for the last few years insane, but for the twenty-five years previous a useful minister of the Gospel. He is a man about 50 or 60 years of age, and probably a little over six feet high, stoop-shouldered; hair very grey; shabbily dressed, and apparantly much broken down in body by age and mental affliction. He imagines himself pursued by enemies seeking his life for his heretofore fearless opposition to Slavery, and he would only be safe in Canada. He left a respectable family and connection of relatives who are totally unacquainted with his whereabouts. If the above person is taken and confined, he will be sent for and all necessary expenses paid, upon the receipt of the intelligence of his whereabouts. Address DANIEL FUNKHOUSER, Chambersburg, Franklin Co., Penn.

***Papers throughout the United States and Canada will confer a favor by copying the above.

WOULD'NT HINDER PROVIDENCE.—A blacksmith in Erie County was requested by a wealthy distiller to put a lightning rod on his distillery. The honest son of Vulcan instantly refused, remarking to the Whiskey maker, "If it is the Lord's will to send a streak of lightning through your distillery, I am not the man who would do anything to avert it.—The blacksmith is a member of the Ohio Legislature.

FUSION OF PARTIES IN PORTAGE.—The People's Convention for Portage county was held on the 16th. Report says the meeting was unanimous and highly satisfactory. A ticket was nominated, selected from Whigs, Democrats, and Freesoilers.

THE BLOOMS OF A PAPER OF PINS.—Orson Thornburn says of his last wife, in a letter to a Philadelphia paper:

"My wife is a blooming lass of forty summers. I succeeded in capturing the prize only two weeks ago; my own age is eighty one, so that my wife just meets me half way. She is two inches taller and five pounds heavier, so I think, on reflection, I have got the best of the bargain."

SLAVERY OF THE FEEL.—I know of no state of slavery on earth like that attendant upon Newspaper life, whether it be as directors or subordinates. Your task is never ended, your responsibility never secured, the last day's work is forgotten at the close of the day on which it appears, and the drag on of to-morrow waits opened mouth to devour your thoughts, and snap up one morsel of your vexed existence. Be as successful as it is in the nature of things to be—be deaf to praise, and hen hearted against blame—toil will the human frame wear out before its time.—*Exchange.*

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PROCEEDINGS

OF THE ELEVENTH ANNIVERSARY

Of the Western Anti-Slavery Society assembled in Friends' meeting house Salem, O. August 27th 1853.

The meeting was called to order by the President, Benj Bown.

"I am an abolitionist" was sung by the audience.

The President made a few remarks congratulating the abolitionists upon their assembling in a society capacity, and exhorting them to all be faithful to principle.

On motion the following committees were appointed:—

Business Committee.—Stephen S. Foster, J. W. Walker, Abby K. Foster, Abrm. Brook, Lydia Irish, J. Elizabeth Jones, M. R. Robinson, Parker Pillsbury, Josephine Griffing.

Finance Committee.—A. K. Foster, Lot Holmes, James Barnaby, Thos. Chandler, K. G. Thomas.

Bugle Committee.—Richard Merritt, Ezekiel Curtis, Chas. Griffing, Emily Robinson, Isaac Trescott.

On motion, the chair was requested to appoint a Nominating committee of nine. He asked permission to defer reporting their names until the afternoon session, which request was acceded to.

Parker Pillsbury, from the Business Committee reported resolutions No. 1, and spoke upon them at considerable length. Before any action was taken upon their adoption, the meeting, on motion, adjourned to 2 o'clock P. M.

Afternoon Session. The chair reported the following named persons to constitute the

Nominating Committee, Jas. Barnaby, Isaac Brooks, Elizabeth Grissell, Chas Griffing, John Gordon, Eliza Holmes, Wm. Myers, L. Maria Giddings, Isaac Trescott.

On motion, the Hale family were invited to sing, who thereupon gave "We are coming, we are coming."

Business Committee reported resolutions Nos. 2, 3, and 4.

The discussion was then resumed on resolutions No. 1. J. W. Walker and S. S. Foster advocated their adoption. "The slave auction," was sung by the Hale family.

A letter from Amos Gilbert, addressed to the meeting was then read, as the writer requested it to be presented to the society at an early day. It was directed to be published with the proceedings.

The annual report being called for, it was read by the corresponding Secretary, M. R. Robinson. On motion to approve the proceedings of the Executive Committee as set forth in their annual report, Parker Pillsbury and A. K. Foster, spoke in favor of the motion, which was carried unanimously.

The Treasurer presented his report, to which was appended the report of the auditing committee appointed by the Ex. Com., which reports were accepted.

Voted, That when we adjourn, we adjourn to meet at 8 o'clock to-morrow morning, and conclude the morning session at ½ to 11, to allow Friends to hold their usual forenoon meeting.

The Com. on arrangements was directed to secure a place in which to hold an Anti-Slavery meeting, and to provide speaking from 11 o'clock to 1 to-morrow.

Notice was given by the Com. of arrangements that a concert by the Hale family and others would be given on Saturday evening in the Town Hall, the proceeds go into the treasury of the Western Anti-Slavery Society.

The Hales sung "Freedom, honor, and native land," after which the meeting adjourned.

August 28th. Morning Session.—"God speed the right" was sung. The Com. of arrangements reported the proceeds of the concert as amounting to between $32 and $33. By consent of the meeting, the following resolution was introduced before proceeding with the further consideration of the resolutions under discussion at adjournment last evening.

Resolved, That the thanks of this society, be, and are hereby tendered to the Hale family of Mogadore, Chas. Thorne of Salem, John Peck of Pittsburg, and Henry Boone of Cleveland, for the "material aid" furnished the Society in proceeds of the concert they gave on the evening of the 27th inst., as well as for the moral influence which must result from the songs selected for the occasion.

Adopted unanimously.

The discussion of resolutions No. 1, was then resumed, and participated in by Parker Pillsbury and Jos. Barker.

Business Committee reported resolutions 5, 6, 7 and 8.

The society concluded to let the remarks of the speakers embrace in whole or in part, the subject matter of all the resolutions reported. The discussion was then further continued by Joseph Barker until near the hour of adjournment.

On motion, the subject of Finance was made the order of business for 3 o'clock this afternoon.

Adjourned to 1 o'clock P. M.

Afternoon Session. "O that will be joyful" was sung.

The Nominating committee reported as follows, and on motion, the report was accepted, and the persons therein named accordingly elected.

President.

Benj. Bown, Ohio

Vice Presidents.

Abrm. Brook, Ohio
Josephine Griffing, Ohio
Asa Davis, Iowa
Silas Pepoon, Illinois
Thos. Chandler, Michigan
J. T. Hurst, Penna.
J. P. Davis, Indiana

Treasurer,—Joel McMillan.
Cor. Secretary,—M. R. Robinson.
Rec. Secretary,—Benj. S. Jones.

Counsellors.

Lewis Morgan,
Jas. Barnaby,
Sarah Bown,
K. G. Thomas,
Isaac Trescott,
Pierce Garretson,
Lydia Irish.

On motion, the vote making the subject of Finance the order of business for 3 o'clock, was reconsidered, and the report of the Financial Committee was presented, and its members proceeded to the collection of funds.

A. K. Foster, M. R. Robinson and Parker Pillsbury spoke of the need of liberal contributions, and the duty of the friends of the cause to give unsparingly, especially at this time, in order to aid in carrying successfully forward, the system of Western operations which the liberality of Charles F. Hovey of Boston, has enabled the American Anti-Slavery Society to so vigorously commence. Jacob Heaton urged Free Soilers to come forward and aid by their contributions the work of agitation proposed, and thus build up a public sentiment which should hasten the destruction of slavery.

Resolutions reported by the Business Committee S. S. Foster spoke at considerable length in relation to the impolicy and inefficiency of political action as an agent in the abolition of slavery, and of the universal corruption of political parties.

Voted, That when we adjourn, we adjourn to meet at the Town Hall to-morrow morning at 9 o'clock.

The Com. of Arrangements were directed to provide speakers for a meeting to be held at the Town Hall at 7o'clock this evening, and to have the room prepared for the same.

Jos. Barker followed S. S. Foster, partly in reply to the points the former had presented, and partly to admit their truth—he further urged abolitionists of all kinds to contribute to the funds of the Society.

Adjourned.

Aug. 29th. Morning Session. "Hark! a voice from heaven proclaiming," was sung.

A letter from Francis Barry was read, and ordered to be published with the proceedings.

Bugle Com. presented the subject of the paper, and remarks were made in relation to it, by James Barnaby and S. S. Foster. Song, "Come join the Abolitionists," was sung.

A proposition was made to have one hundred persons pledge themselves to obtain, or pay for two additional subscribers each, to the Bugle, within the ensuing three months whereupon, not only the one hundred, but *two hundred and four names* were obtained, and additional subscribers for single copies were assured, making the whole number secured, FOUR HUNDRED AND TWENTY-NINE!

The Com. on Bugle presented the following resolution, which was unanimously adopted:—

Resolved, That this Society recommend the Executive Committee to adopt prepayment as a condition of subscription to the Anti-Slavery Bugle.

Song by the Hale Family, "Come join the abolitionists."

On motion, adjourned to two o'clock, P. M.

Afternoon Session. The Com. on Finance urged payment on the pledges made yesterday or on those remaining unpaid for the last year, in order that they might make a more complete report.

On motion, the resolutions reported by the Business Committee, from 1 to 9, inclusive, were then read, and it was voted to take them all up for discussion. Jos. Barker spoke at considerable length in defence of the Free Soil party, and in explanation of the cause of his desire to add to his moral influence against slavery, political action for its overthrow. The discussion upon the resolutions was continued by S. S. Foster and P. Pillsbury.

The question being taken on the resolutions, they were all adopted.

Josephine S. Griffing offered resolution No. 10, which was, on motion, adopted.

The Finance Committee reported in part, and were directed to report in full to the Executive Committee.*

Then adjourned without day.

BENJ. BOWN, Prest.

Benj. S. Jones, *Sec.*

*They have reported as directed: amount collected (exclusive of receipts for the Bugle), $206.71, in pledges, $128.75.

ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

The recurrence of another anniversary, imposes upon the Executive Committee of the Western Anti-Slavery society, the duty of reporting their proceedings for the last year. The Committee will at this time limit the narrative to their more important acts, leaving the details and the discussion of their principles to other occasions.

The Committee have employed as their Agents, during the past year, J. W. Walker, C. S. S. and Josephine S. Griffing, John F. Selby and Giles B. Stebbins. The territory over which these Agents operated, is embraced within N. W. Pennsylvania, Ohio and Michigan. The society has warm and active friends in Indiana, Illinois, Wisconsin and Iowa, but to them we have been able to extend aid only through the Anti-Slavery Bugle. The paper has a limited circulation in these states last named, and is by our friends warmly welcomed as an anti-slavery instrumentality. From all these localities, the committee have received repeated and most urgent solicitations for aid. But our limited means and the limited number of our lecturers has compelled us reluctantly to decline any efforts in their behalf, notwithstanding their assurance that such efforts could not fail of meeting the most marked and encouraging success.

Immediately after the last Anniversary, Mr. Pillsbury, the agent of the American A. S. Society spent some two or three weeks in Crawford Co. Pa. and in the N.E. part of this state, whence he proceeded in company with Mr. and Mrs. Griffing, to Michigan. There they spent several weeks, very acceptably to the friends there and with advantage to the cause. Their labors in that state, were closed by a general Convention at Adrian, which by invitation, J. W. Walker, also attended. At this Convention a State Central Committee was appointed, to direct and prosecute the Anti-Slavery operations of the state. Between this Committee and our own there has existed a friendly correspondence, and such co operation as was practicable.

Soon after this Convention, Giles B. Stebbins, of New York, visited Michigan as our agent. He spent nearly three months in the state, under the direction of the Michigan Central Committee.—From that committee we have received the most abundant assurance of the ability, fidelity and usefulness of Mr. Stebbin's labors. He visited quite a number of places and was every where well received.

In Western Pennsylvania, John F. Selby, has labored during several months of the year and his labors have received high commendations from the Abolitionists of that region. Charles and Josephine Griffing, also spent two months there with great advantage to the cause. Besides, which, Mr. Pillsbury has lately held several successful meetings in that region.

To labors in our own State, J. W. Walker has devoted the time he has spent as our agent the past year. His labors have been attended with their usual good success. Mr. Pillsbury, Mr. and Mrs. Griffing and J. F. Selby, have also visited various places in the State, and all have largely contributed to arouse public attention in favor of freedom.

In connection with the American Anti-Slavery Society, arrangements have been made for more extended and vigorous efforts the coming Autumn. Michigan, Indiana and Illinois will probably be visited, and the most promising portions thoroughly canvassed, by most efficient agents. In Ohio, too, we hope to have the presence and aid of some of our most distinguished eastern friends in some important conventions.

Large Anti-Slavery Conventions have not been as numerous the last, as during some previous years. Our lecturers have passed quietly around, holding meetings in town and country—coming in direct and familiar contact with the people—fairly canvassing objections and thoroughly discussing important questions connected with the enterprise and introducing anti-slavery publications. An abiding interest is thus created, and those who thus come to embrace the cause may be expected to be permanently and reliably its friends.

A convention of more than ordinary importance, however, was held in Cincinnati, in April last, by the energetic efforts of the the Cincinnati Sewing Circle. Like its predecessors, it was designed to be free to all classes of anti-slavery persons, and with great firmness and liberality, its purpose was faithfully executed. A large majority of the members of that association are the especial friends of political anti-slavery: nevertheless, with entire cordiality, they especially invited Mr. Garrison, to their *free platform*, and stood by him, in the utterance of his most radical anti-slavery sentiments. It is also due to the political anti-slavery men who participated in that free meeting, to say that they exhibited an appreciation of free thought and free speech, which showed them intelligently and earnestly the friends of universal freedom, exhibiting a marked contrast to some of the professedly anti-slavery leaders among the churchmen, who stood aloof from the convention, and have since employed themselves in misrepresenting its character, and laboring not only to place Mr. Garrison and his immediate sympathisers, but also all who will co-operate with them, in a false and odious position.

The Anti-Slavery Bugle, the last year has not increased the number of its subscribers, though many new ones have been added. This result is in consequence of the adoption of a more rigid policy regarding delinquent subscribers. The old plan of sending the paper year after year to those who neglect to pay, has not only been ruinous to our friends, but profitless to the cause. The income of the paper has, however, been somewhat increased over previous years.

The Committee having heard frequent complaint of the diminutive size of the sheet, and as the amount of intelligence is continually on the increase, and topics for discussion of indispensible importance continually multiplying beyond the capacity of the sheet to communicate to the public, the Committee, some two months ago, resolved upon an enlargement of the paper to its present size.—They were encouraged to this, trusting that a spirit of improvement and progress on the part of the Committee, would be met with a corresponding disposition on the part of the abolitionists, to extend its circulation and augment its income. The paper in its improved form has already been presented to you, and you can now judge of the value of the improvement.

This enlargement has been effected at an expense of $200 over the value of the old printing materials sold.

The expenses of publication for the last year, apart from the cost of enlargement,

have been	$1778
Receipts for the paper	1433
Excess of expenses over receipts	$345

Something less than for any previous year.

As a means of extending our circulation, the Committee have felt it important to place the paper at the lowest possible price. Hence, as a matter of experiment, they have resolved to offer it in its enlarged form at its old price, $1,50. As the expenses of publication are increased, the price must eventually also be advanced, unless the friends of the paper make a vigorous effort to extend its paying circulation. *Fourteen hundred* pre-paying subscribers will meet the expenses of publication the coming year. Is it unreasonable to suppose, that the anti-slavery of the West will furnish us that number?

We urge upon all our subscribers pre-payment. It is better for all concerned. During the last year we have cut off delinquents with a indebtedness of several hundred dollars—perhaps double the sum necessary to make up the excess of the expenditures of the paper over its receipts during that time.

For particulars regarding the receipts from all sources, the Society is referred to the Report of its Treasurer. The gross amount is $3,597.28; exceeding the contributions of last year by about $1,664.

This is to be sure, an insignificant sum compared with the work to be accomplished. Yet with economy in its expenditure, and a hearty good will in its workers, much good we trust has been accomplished, even with it, small as it may seem. With it, the Committee have kept in operation, quite our usual amount of lecturing agency. Have paid $700 dollars of old debts, some of them of several years' standing. Have paid the excess of expenditures over the receipts of the paper. Have enlarged the paper to its present size, procuring new type for the publication, and are able to report the available means of the Society, exclusive of the Office and other funds not now available, as entirely adequate to meet all our indebtedness. A result which at no previous time since its organization has its Committee been able to announce.

We are able to make this favorable report, in part by the liberality of a friend, who has within the last few months generously contributed $700 to our funds, in addition to most liberal previous donations. To the Annual Fair, held at Salem, we were indebted for most opportune pecuniary aid, as also, to the Sewing Circles of Cincinnati and Leesville.

From Michigan, also, important aid has been received. The Ladies of Adrian and vicinity have been especially active in their sewing circle, which has contributed to our funds through the Salem Fair. These sources of aid, added to individual contributions, have furnished the Committee the means for prosecuting their labors.

We trust this favorable report of the financial affairs of the Society will encourage all abolitionists to contribute liberally for the continued prosecution of the work. Whatever may now be contributed, will not be absorbed in the liquidation of old debts, but will be directly applied to the establishment of the principles of freedom and justice. The magnificent proposals of aid to the West from the American Anti-Slavery Society, which our friends are here in part to execute, should stimulate us to efforts correspondingly worthy of their co-operation. Without doubt this meeting will feel itself called upon to make liberal provision for this purpose, as well as for other necessary labors.

Eleven years have passed since the organization of our Society, and more than a score of years since the present anti-slavery movement was fairly launched; and yet the slave toils unrequited, and suffers unredressed. The master still robs and wrongs him with a murderous tyrant's hand, and our own North furnishes the guilty accomplices in the church and government, who uphold the robbery and perpetuate the wrong. Our work, therefore, Fellow Abolitionists, is still before us. Let us address ourselves to it with a new consecration, an augmented faith, and more determined labors.—The work, though slow, is sure of accomplishment. Daily are new encouragements developing themselves. Earnest, persevering fidelity is the price of success.

In behalf of the Executive Committee.

MARIUS R. ROBINSON,
Corresponding Secretary.

TREASURER'S ANNUAL REPORT,

FROM AUGUST 22nd, 1852, TO AUGUST 27th, 1853.

Received of Publishing Agent, on subscription to A. S. Bugle,	$1433.63
On Pledges and Donations,	2163.65
Total Receipts,	$3597.28
Expenses.	
Paid to Agents,	$803.06
To Editor and Pub. Agent	707.61
To Printer,	827.73
Old Debt at Columbiana	200.00
" " to Wm. Lightfoot,	60.00
" " to C. C. Burleigh,	44.32
" " to G. Keene, printer,	19.18
Paper and Ink, for Bugle,	346.79
Press and Type,	395.72
Counterfeit money,	20.00
On Office Rent, Tax, Agents, Traveling Expences, Postage, Fuel, Repairing Press, printing Bills and Circulars, and other Incidentals,	158.02
Total Expenses,	$3583.06
Balance in Treasury, Aug. 27th,	$14.22

The indebtedness of the Society, at its last annual meeting, was near seven hundred dollars, all of which has been paid.

There is now due to M. R. Robinson,	$102.29
To Griffings,	16.50
" J. Hudson,	76.73
" J. W. Walker,	11.60
" Publishing Agent,	30.00
" J. F. Selby,	19.00
Total	$256.12

Of the 116 shares of the five dollar stock taken at the last annual meeting, twenty-two shares, amounting to $110, remain unpaid.

Of Pledges that are two years old, $112 remain unpaid.

J. McMILLAN,
Treasurer of W. A. S. S.

The undersigned, appointed by the Executive Committee to audit the Treasurer's account, report that they have examined his Books, and find his account as reported above, to be correct.

Benj. Bown,
Isaac Trescott.

Aug. 27th, 1853.

RESOLUTIONS.

Resolved, That assembled to celebrate the Eleventh anniversary of the Western Anti-Slavery Society, we congratulate ourselves on the prosperity and success which have attended our enterprise the past year. That though the pulpit and the politician may still to a great extent oppose, as is their wont, the people are learning and loving our doctrine more and better. That although politicians pass Fugitive Slave Laws, and priesthoods sanction and sanctify them, the people generally trample them in the dust. That although Presidential Platforms may pledge their candidates and parties to solemn observance of compromises in behalf of slavery, and to smother and silence all agitation on the subject, the compromises are nullified, and agitation shakes the nation to its centre. That in spite of bolts, bars and blood-hounds, the "under ground railroad" is doing a mighty business, without collision of train, bursting of engines, or ever running off the track. That though the popular Church is moving heaven and earth and all that is under the earth, to extend its power and dominion, it is only proving that its days are numbered and are fast finishing—and, finally, that full and free discussion is asserting itself on every subject, no matter how sacred or time honored, that relates to the interests, rights or responsibilities of the race of man.

Resolved, therefore, That we gladly gird ourselves anew for our glorious conflict, cheered by past achievements, and greatly encouraged by the future prospects, doubly assured of the righteousness of our cause, and never doubting of our final and perfect triumph.

Resolved, That the anti-slavery enterprise is but a continuation of the Revolution of 1776 a practical application of its doctrine that "All men are created equal," to universal man—a new and better dispensation, succeeding the blood and human sacrifice of that which went before, and which only established the liberty of the strong to enslave the weak, under the name of republican freedom—and whose objects are to be secured, not by violence and slaughter, but by a mental and moral regeneration of the people, through the proclamation of truth, and the practice of love and good will to men.

Resolved, That the formation of any political party for the overthrow of slavery, abates nothing from the high character or importance of our movement, the work of politics being at best, but the framing of the public sentiment regenerated and reformed by our presentation of the truth, into statutes; and not the regenerating of the public conscience and character.

Resolved, That so long as political action confines itself to its legitimate work, and does not attempt to dictate or control ours, by any application of its philosophy or method, there need be no controversy between us. But as we are to enunciate the unconditional and uncompromising doctrine of immediate and universal emancipation, calling on all to abandon the sin, and the fellowship, governmental and religious, of the sinner, we can never add to our real influence or effective force by the use of a false philosophy, or by abating in any way or degree, our fidelity and devotion to our distinctive principles.

Whereas, The Constitution of the United States being a compact among all the citizens, each with all and all with each, for the performance of certain things therein specified; and whereas, among the things therein specified is the maintainance of slavery by all the forces of the country, military, naval and financial, by the surrender of the fugitive to his master, by giving to the slaveholder a bonus of political power on his slave property; therefore,

Resolved, That to support the Constitution of the United States by an oath of allegiance to it or by voting under it, which is equivalent to such an oath, is necessarily a violation of the first principles of anti-slavery.

Resolved, That in the controversy upon the constitutional guarantees for slavery, the position and opinions of the Free Soil party are not to be learned from the declarations of private or public individuals, on their own responsibility; but from the official proceedings, the resolutions, speeches and addresses of committees, caucuses and conventions, representing the party, and from the declarations of members of Congress, when before their southern Confessors they make solemn professions of loyalty to the Constitution and Union, with slavery cursing and corrupting it, not only in the Southern, but in all the States.

Resolved, That until the leaders and representative men of the Free Soil party shall, in committees, caucuses, conventions, Congress, and everywhere, assume and maintain that the Constitution is a thoroughly anti-slavery instrument, denying the legal existence of slavery everywhere in State or Territory, and holding every slave claimant as a kidnapper and pirate, to be elevated to the gallows rather than the Presidency, we must still regard the party as alike responsible for slavery with the Whig and Democratic parties, and an oath to support the Constitution, or vote for another to take that oath, immorality reaching to an endorsement and direct support of slavery, with all its crimes, curses and calamities, wherever in the Union it is established or exists.

Whereas, Slavery exists in this country because the slaveholder is a respected, a popular, and an honored man: and

Whereas, Slavery will disappear so soon as slaveholders shall lose the respect and confidence of the masses, and be placed in the ranks of other criminals; therefore,

Resolved, That those who countenance and sustain such churches, such governments, and such other institutions as give a position of honor, of honesty, or of toleration even, to the slaveholder, are giving to the institution its most efficient aid and support.

Resolved, That the recent slave case in Cincinnati—the first execution of the infamous slave catching law in Ohio—reveals, if possible, more clearly than any preceding one, the entire supremacy of the slave power, and the servility and vassalage of Ohio and of all the nominally free States.

Resolved, That it is a mockery of truth, and an insult to the commonest understanding, to call Ohio a free State, while a husband and father, innocent of crime, may be seized by foreign ruffians, in his own house, dragged from his wife and helpless infants, carried bound over our public thoroughfares, confined in our bonds, incarcerated in our jails, and driven heavily manacled through the streets of our Queen City, the whole sanctioned and confirmed by the supreme law of the land, as announced and expounded by the highest judicial authority of the nation.

Resolved, That our State Constitution which declares slavery shall not exist in our territory—is trodden under foot. The celebrated Ordinance which avows the same thing is made a nullity and Ohio is but the spiritless vassal of a central slave holding oligarchy, so long as her citizens swears allegiance to such a constitution, and accepts such an interpretation as Judge McLean has announced in his recent decision.

Resolved, That that decision truly represents the opinions of the popular church, of the great political parties of the country, and accurately presents the settled policy and permanent intent of our government.

Resolved, That loyalty to such a government, whatever advantages we may enjoy under it, is infidelity to liberty and treason to God.

Resolved, That as Slavery originates in, and is sustained by the spirit of force or the principle that the stronger physically or numerically may rule and control the weaker—which was the first and rudest development of man, a spirit which pervades not only government and Religion, but Society in all its departments of city, neighborhood and family influences, thus giving a healthy but all powerful support to American Slavery.—Therefore we can and do rely not only upon fidelity to the principle of justice that gives to every man his inborn rights, but especially upon the spirit of love that concedes those rights to others even at the sacrifice of ease and reputation; that as this is the most antagonistic position to Slavery, it is the most safe and efficient one for the true lovers of freedom to occupy.

REMARKS OF MR. PILLSBURY.

FIRST DAY, A. M.

The first series of resolutions being under consideration, Parker Pillsbury said: I have nothing prepared to say. I assure you I could address next to slaves are the most unfortunate people in the world, for it is expected they will always be ready to entertain an audience, when nothing is further from the truth. No persons have to make greater effort than those whose business it is to speak. We had a minister in our region once who was invited to make a prayer at a Freemason's celebration. He was no Mason, and was invited merely out of courtesy. He prayed that God would instruct him for what to pray, so that if there *was any light* in Free Masonry, it might be set on a candle-stick—and not be hid under a bushel, as it had always been. They remonstrated with him for his insinuation, but he answered "If you tap a barrel, you must take the liquor as it runs." I think the remark is pertinent to my case.

We have come together to endeavor to elevate higher and higher the standard of freedom. We should begin this year where we left off last year. We ought not to be satisfied with previous attainments. This is an age of progress, and we should be sure we are not violating its demands. Men dread all change, hate all innovation. We are not of that class. Our numbers are small this morning, but we are not to be discouraged by the smallness of our numbers. If we possess any power over other associations, it we are a working, the effective moving power of the age, our strength lies in our distinctiveness. We can not gather strength by gathering numbers, we are as likely to do it by *sacrificing* numbers. There are *many* men and women in the world, and our greatest calamity would be to be numbered with many of them.

What *we* have to do, is to hold up the standard of truth, not to gather numbers, but to rear up that standard. Ours is the Christian movement of the age. All Christians reject it, it is true, in the language of a Hebrew poet, "we are despised and rejected of men," if not "men of sorrows and acquainted with grief." We have no form or "comeliness" in popular estimation, still we are the only Christian enterprise in existence in the land. I speak this without arrogance and with modesty and meekness. I do not mean to affirm that we are all christians in the true sense as individuals, or that there are not Christians outside of our organization. I make the claim only for our movement. I judge by the fruit that is borne. I judge all political parties, governmental institutions, churches and pulpits by the same standard, the fruit they bring forth. We have many enterprises in the country; there is the temperance enterprise claiming to be a work of philanthropy. I claim to be foremost in its advocacy, but the enterprise has degenerated into a political movement.—The *Maine Law* is thought to be its Messiah. I honor the men who are endeavoring to enact and execute that law, but I regard it as a mistaken policy. I make these remarks in illustration of the idea that ours is the only christian movement of the age. The Temperance movement has come to rely upon brute force and violence. They strive in this way to cast the devils out of the rum-seller, (and I think he must be possessed of devils, or Mary Magdalene has no descendants.) But this is not the instrumentality which God has appointed.

Then there is the Free Soil party, composed of some brave men, and I do not know but some brave women. Its character is of the same kind, it relies upon force. When it shall have enacted a law without an army or navy to enforce it, it will prove to be no law.

It has come to that, that there is nothing called reformatory, which is not supported by the arm of the nation. The Maine Law would be nothing without it. And the truth is, the ballot-box and the cartridge-box are to hang on the same belt.—The ballot is only the paper currency of which the bullet is the specie redemption. (Applause.) Of the church, I will say he only claims to be the church *militant* (which he no doubt is, fighting, ter.) We have never had a war so infamous which the church has not been glad to aid and sanctify in the name of the Father, Son and Holy Ghost.

At the very time our murderous armies were ravaging Mexico, the General Assembly of the Presbyterian church passed a vote of disapprobation, because the Government had *appointed more chaplains* from the Episcopal Church than from others. Everywhere the Church is connected with the military power of the nation. She furnishes the chaplains, and from her portals go forth the butcherers of mankind. But she says we are infidels. As to that, I think it plain enough to all present, that if ours be not a *Christian* movement, there is none. We rely upon truth and upon God. Do I say too much, when I say that otherwise there is no longer any faith in moral power? Do you remember the very expressive words of him who "spake as never man spake"? "When the son of man cometh, shall he find faith on earth?" Were he to come now, would he find faith in truth, faith in the Gospel? He would find faith in the ballot-box, the bullet and the bombshell, but it seems to me men have lost faith in truth, and all conception of what truth is. We talk of moral suasion, and they tell us we must have the Maine Law, the moral suasion is exhausted. I venture to say we knew nothing of the power of moral suasion.

I heard a man say in New York, that moral suasion had been proved ineffacious. Why, said he "We tried it last winter in Sing Sing. We went to the rum-seller and plead with him carefully and tearfully, and pointed them to the prison wall and assured them we should have them there at last"! Did he know anything of moral suasion? But he is like most people.

Moral suasion exhausted! Why what has been done? More sermons have been preached on infant baptism in one church alone, than have been preached in forty on the moral aspects of temperance. Whenever the churches shall engage as zealously on the subject of temperance as they have on those doctrines peculiar to themselves, when they have ransacked heaven, earth, and all that is under the earth, to find motives for temperance reasons why every man should wash his hands and garments clean from the contamination of intemperance, when they shall have warned the rum-sellers as they have us of our infidelity, they may begin to talk about having exhausted moral suasion, and must resort to the law.

I say again the world has lost faith in truth and moral power. Eighteen hundred years ago the cause of truth relied not on ballots or bullets. Its chosen apostles were killed in the armor of truth, armed with burning words instead of spears and swords, and that generation did not pass away until converts were multiplied throughout the known world. And the great apostle to the Gentiles could say in view of all his experience, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." Onward and still onward the mighty work went, until it was exclaimed "Behold they have filled Jerusalem with his doctrines," and scarcely three centuries had passed before the emperor of Rome struck the eagle from his banners, and unreared the cross thereon, and was baptized in the name of the despised Nazarene. But that day passed, corruption entered, and the millennium came not by the conversion of the world to the church, but the church to the world. And there has been scarcely any progress thereon since. But God has preserved a chosen seed outside, and the work has gone on. Now we have the Anti-Slavery cause to rebuke the rottenness of the church and enlighten the gross darkness of the age. A reformer is appointed, Jesus was crucified and mobbed. Every persecution attends the cause of God. We must share the same fate. If we do not conquer by truth, we shall not conquer at all. If we ever succeed, it will be by the same moral mentality by which the Jewish Church was overthrown, and the Roman power made captive. The Church consigns us to perdition, and as for me I am willing to be there. I love the term infidel better than Christian. I look back and see the Jeremiah, Confucius, and Socrates were received and honoring their heroism as I do, and should like to do their spirit, I am ready and willing to share their fate. If the moral heroes are to go to hell I will go with them. But I will tell you what we will do, we will gather ourselves there as we have done, and we will plant the Sahara of Hell with the flowers of beauty and love, and the angels of heaven will come down and visit us. (Great applause.) I welcome the term infidel. It matters not what we are called, let us see to that our *actions* are right, that our religion is in our life, let us pursue the work we have to do in our own country, the work throw of oppression, assured that we shall stand in the sight of our judge, with unshackled mind free, to testify to the fidelity of our course, and I know that with such a *cloud* of witnesses, the case will go in our favor.

I rejoice in our reproach. I would not exchange position with the highest functionary of State or Church. I love the cause in which we are engaged. I love to begin Heaven here, by cultivating its spirit, inhaling its atmosphere, and rallying myself to the brave men and women who have gone before.

REMARKS OF MR. FOSTER

FIRST DAY.

The first series of resolutions being before the meeting, Stephen Foster said:

Pardon me, Mr. President, if I digress from the subject before us and make some general remarks. What are we here for? What is the work to be done? What is the material to labor with and who are the men to do the work? The object, the means, the men, these are the important ends of inquiry. Is the object one worthy of effort? If so, we should make it. We should not touch a good cause with the hand of indolence and indifference. This is the trouble with the political movement. It is so heartless. It shocks the feelings of everybody, it brings the cause into contempt. Vast numbers have approached this movement only to rouse it by their indifference. What enabled Peter the Hermit to arouse all Europe to a crusade. Nothing but the high and holy *zeal* which fired his soul. He did not approach the reason of men—he did not attempt it. Fire of soul, and not strength of intellect gives men success. We do not want more intellect, we want *heart*, zeal, confidence in truth and humanity. This nation already *knows* enough to abolish slavery, knows it is wrong and should be put away. But it has not the heart, and our work is with the *heart*. We must labor to generate more right. We are apt to forget that there are thousands of men and women in this country who are deprived of every thing we enjoy. While we associate with our loved ones, we forget that we have none but are condemned to bondage worse than death itself. What we want is to look away from ourselves, and fix our eyes on the slave toiling in the rice or cotton swamps for a master. We want our souls filled with a conception of the awful magnitude of that system which is swallowing up the

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millions, and reducing twenty human beings to chattlehood every hour.

We think we have little power. Without feeling we have no power. We want feeling. There is not a soul of us who can not work effectively if his heart is right. I know we are all liable to human weakness. Let us on this occasion look away from surrounding scenes and see the pall of slavery spread over the land, the separation of husbands and wives, of mothers and children, to meet no more till the judgement. What a horid picture! Could we see it here to-day—were a monster to tear a child from its mother's arms before us, how we would rush to the rescue, braving all the dangers of death: yet there are thousands thus robbed every day and we heed it not. But let us endeavor to keep these things before our minds.

We are said to be men of one idea. I glory in it. If it shall be said of me in hearing of the universe, that I bore some humble part in the work of abolishing American Slavery, I ask no more.

What are the means for this work? I regret to see so much waste of effort. We have thousands and hundreds of thousands at work, but we do not the work of a score. Nine-tenths of our effort is worse than lost. Many are seduced by the Delilah of politics. But show me a particle of good which has been done by political action. The best phase of it has been utterly hostile to truth and righteousness. It has been characterized by treachery and fraud. It has had the effect to undermine the confidence of men in truth and mankind, and is doing a most deadening and disastrous work on the moral sense of the community. The question which every party raises is not what is right, but what is available? Hence, in some States, we see Free Soil in amalgamating with Democracy, and in others with Whiggery. Its influence is far more destructive to the moral sense than anything they can do. This is anti-slavery energy worse than wasted. We must adhere undeviatingly to priciple, as the only means of doing this work, and we must be in earnest, and tell the startling truths we have discovered, in such a way as to startle. Now as to the men who are to do this work. It is not the Fosters or Pillsburys or Garrisons. The work is the entire renovation of community. We cannot get at the community, but you are in daily contact with it.—You, the people, are the ones to do the work, and strike off the fetters of the slave. We are your humble coadjutors. You can do the work without *us*, but we cannot do it without *you*. The work is yours. We should not let an opportunity pass without striking a blow and making an impression. I wish we could inspire such a feeling as we used to do in our revivals. The great secret of success was to get everybody praying. I wish I could get you all to praying for the slave, not as we used to pray in revivals, but by taking right hold and *doing* the work that is to be done.

The Anti-Slavery Bugle.

Salem, Ohio, September 3, 1853.

SLAVERY IN OHIO.

"There shall be neither slavery nor involuntary servitude in Ohio." Such has been the boast of our State. Such the prohibition of the celebrated ordinance—the organic law of the North West Territory. And yet *Ohio soil is slave soil*. The husband and the father can anywhere be torn from his defenceless wife and helpless babes, marched with heavy manacles, guarded by foreign ruffians with pistols and bludgeons, through the principal streets of our Queen City. *Ohio is a slaveholding State*. It is a mockery to liberty, an insult to truth, an outrageous lie to call her free. Her own citizens may not work slaves on their farms or in their shops. But any foreign scoundrel, like Ellington or Miller, may seize whomsoever he pleases, bind him with ropes, manacle him with irons, confine him in bedrooms of the hotel, or in the county jail, carry him whersoever he pleases upon all our thoroughfares, and march him through the most public streets of our metropolis. And a Justice of the Supreme Court will sanction it all, nullify our boasted ordinance, abrogate our State Constitution, and set up slavery as above God and all that is called God.

What Judge McLean and the mass of the people believe to be our compact with slavery, they execute. Ohio is but the ignominious, spiritless vassal of the slave power; the general government, the base instrument of her subjugation. The overthrow of such a monstrous power, the crushing of so servile, so unjust and oppressive a government, is the inevitable duty of every man who respects justice or loves liberty. We summon you, fellow citizens of Ohio, to this work. It is the work of this age—of this day. The slave, God and justice demand it at your hands. You may not refuse without incurring the guilt of complicity with the oppressor.

Read the soul sickening account of the Cincinnati slave case. Read Judge McLean's decision, and you cannot fail to feel as we feel, the utter poverty of language to express the mingled disgust and indignation, the humiliating conviction of our degradation, when you learn that that decision is the representative of the morality, the regard for liberty and self-respect of the overwhelming mass of the American people. Let it be known and felt by all that Ohio is a slave-catching and slaveholding State. Shall she be redeemed? Let the people answer, and not the demagogues and priests, and we shall yet have hope.

The above article was written for the last week's paper. Since then another outrage has been perpetrated in Cincinnati, by the authority of one of our state judges. We omit every thing else to make room for the atrocious outrage.

From the Cincinnati Commercial.

ANOTHER SLAVE CASE:

ACTION OF JUDGE FLINN.

THREE SLAVES REMANDED.

Late on Thursday, the little steamer Tropic, Captain Sam. French, on her way from Pittsburgh to St. Louis, landed near the foot of Broadway, having on board as passengers three negroes, a young man of eighteen, named "Edward," an elderly woman, named "Hannah," and a little girl of not more than ten years, named "Susan," and a gentleman named Lemuel Lipsey. The three negroes were in no way related; they had been purchased in Virginia by Messrs. Lemuel Doty and James Ambrose slave holders, of Holmes county, Mississippi. The slaves had been entrusted to the care of Mr. Lipsey, who undertook to deliver them in Mississippi.

It became known that the slaves were on a steamer tied to the Ohio shore, and a writ of habeas corpus was sued out and the parties brought before Judge Flinn, of the Criminal Court, yesterday, at two o'clock P. M.

Messrs. Jolliffe and Chathell appeared for the colored people, and Ex-Judge Key for the defence.

At a quarter past two, Judge Flinn said, "we are now ready to proceed with the case."

Mr. Joliffe.—The court cannot proceed until the returns are made to the writ.

Judge Flinn—We will inquire into the detention. Let the boy Edward come forward.

[Here the agent for Doty and Ambrose took the slave woman and girl to the water tank, one side of the court room, and remained there until it was demanded that they should be released from all custody, save that of the Sheriff.]

Edward stated that he "was a slave; didn't know who owned him now; he was just sold down the river; he had been in irons for a week; believed his master's name was Doty; had lived on the Big Sandy, in Virginia; didn't want to leave there, but was made to; didn't want to go down the river."

Judge Flinn—Don't you want to go with your master?

Edward—No; I want to be free; I want to be a free man.

Mr. Jolliffe—I must object to this examination in this form. Here was a man charged with no crime, in manacles in the free State of Ohio.

Mr. Key thought the examination was proper.

Edward—I want Mr. Jolliffe for my lawyer.

Judge Flinn—Edward, you are under no restraint are you?

Edward—No sir.

The woman Hannah was now brought forward to the bench, and stated that she was a slave—didn't know her age, was sold last week; didn't want to come at first, but was more willing now because they told her that her children should come on before long; she was willing to go to Mississippi if they wouldn't sell her again, and wouldn't keep her children back. She "'lowed Mr. Lipsey wouldn't abuse her;" she "wasn't afraid of him." "I know freedom 'ud be a great blessin' to me, but he says if I'll go he'll bring up my children. I ain't long to live, and I want to see them. I 'low he'll keep me; this child ain't mine, I take care of her."

Mr. Jolliffe—As a counsellor in this court, I ask for the right to converse with my client (Hannah) who is now in the very clutches of the slave-trader. She cannot answer freely.

Mr. Key—We deny that she is your client.

Judge Flinn—I shall remand the woman and child on her statement that she is willing to go.

Mr. Jolliffe; What, before the return of the writ and without examination? I demand the right to have an interview with my client.

Mr. Key. The gentleman (Mr. Jolliffe) would substitute one kind of slavery for another—he would remove Hannah from the custody of her master to his own. I object and maintain her rights—and her right to go to Mississippi if she chooses.

Mr. Jolliffe. I would make no person a slave.—But here are three persons on the free soil of Ohio and one of them in irons! I deny that they are to be considered as slaves. If the slave trader can bring his chattels on our free soil let it be announced at once and let the emigration that has avoided Slave States and made Ohio rich and populous, be warned that Ohio too is a slave State; that they may shun its borders. I want [approaching the slave woman] to tell this sorrow-striken slave that she may dare to say she wants to be free—to remain here and solicit aid to buy the children whom the slave trader will never find profitable to bring her in Mississippi. Her fate is already sad enough—torn from her children and home—but the future is darker. In the name of Right and Human Justice, in the name of Law, I ask that my client may be properly instructed in her rights.

Mr. Key replied that the slave woman had stated her confidence in her master and her willingness to go on with him.

Judge Flinn—We shall remand the woman and the child as they admit a desire to go.

Mr. Jolliffe—The child has said nothing.

[Here Mr. Jolliffe read the act relating to habeas corpus, and stated the classes of cases arising under the law.]

I submit that it is not necessary that persons should claim the benefit of the writ or be aware of its advantages. Casper Hauser, though wrecked in intellect, might be rescued from the dungeons of tyranny.

With all due respect to the Court I must say that it has erred in deciding this case without argument without testimony and before the returns made to the writ. I hope the Court will interfere between the slave trader and his victims, so far as to give the latter all the benefit of the laws of Ohio. Jeffries himself would never refuse a counsellor the right to confer with his clients.

Judge Flinn—You can confer; but this case will be decided.

Mr. Jolliffe—I implore the Court to stay so rash and illegal a proceeding; the liberty of human beings is at stake. And let me ask this Court if it should allow in its presence this man in irons while he is charged with no crime?

[Here the sheriff attempted to remove the manacles from the man, but found them too tightly rivited. Several persons undertook to assist the Sheriff, but it was impossible to unlock them; the man was finally taken to a blacksmith shop where the irons were cut off with a cold chisel.]

Mr. Key did not wish the slaves to be deluded by Mr. Jolliffe—let them go where they choose. We want to hear the unbiassed wish of the woman.

Judge Flinn—I understand you wish to go on down the river.

Slave woman—Yes; I 'low he'll bring my children; I 'low he wont sell me.

Judge Flinn—Mr. Sheriff, you may—

Mr. Jolliffe (interrupting)—I beg the Court to reflect that there can be no decision of this case without argument and without returns to the writ, which are not yet made.

Judge Flinn—The question is whether the detention of these persons is illegal. We have an undoubted right to question them as to their desires; if they do not now know whether they are illegally detained, they would not after being closeted with counsel. The woman may be remanded.

Mr. Key—And there is the little girl; I suppose she may be remanded also to the custody of the master.

Mr. Jolliffe protested—he said the little girl was still in his care as his client.

Judge Flinn. We don't think so. The child has been in the care of the slave woman, Hannah.

Mr. Jolliffe. Hear me a moment.

Judge Flinn. We will hear no more. We don't sit here to contribute to agitation.

Mr. Jolliffe. The case has not been argued—I am not such a fool as to argue the case before the returns to the writ.

Judge Flinn—I will not be outraged by debate after a decision.

Mr. Jolliffe. Then you will decide this great case without a hearing! Two returns are necessary.—

Judge Flinn. Sit down, sir!

Mr. Jolliffe. I shall do so, but I tell this court that I know my rights and that it has no shadow of power thus to treat a counsellor in the discharge of his duty. Some deem themselves wise to listen—I may be committed for contempt—I may be fined and I am ready for either.

Judge Flinn. We shall decide the case. The application is dismissed.

Mr. Jolliffe—Are these persons now to be taken back to the steamer?

Judge Flinn—Right back to the steamer, she says she is willing.

Mr. Jolliffe—She has not been sworn.

Judge Flinn—Mr. Sheriff, dismiss the Court!

Mr. Jolliffe—I ask time to draw up a bill of exceptions.

Judge Flinn—You can do so, but the case will be decided except as to the man slave; his case we are ready to examine.

Mr. Jolliffe.—What is the decision of the Court, what its order?

Judge Flinn.—Mr. Sheriff, you will take these two persons—the woman Hannah and the girl—and return them to the custody of those from whom they were taken; and you can take sufficient force to enable you to do so.

Deputy Sheriff Carson, [stepping near the Judge.] Judge, I would like to have the order of the Court.

Judge Flinn [to Mr. Carson.] Never mind the order—never mind the order—never mind the order.

[This occurred at five minutes after 8, P. M. The Deputy Sheriff, aided by several officers took the woman and little girl from the court room, down stairs, into a carriage, in waiting, and drove rapidly to the Covington ferry where they were taken across the Ohio river to Kentucky.]

Some time being required by Mr. Key to prepare the returns to the writ, and by Mr. Jolliffe to prepare a bill of exceptions, the court took a recess for fifteen minutes.

SECOND SESSION.

Judge Flinn returned to the court room, and immediately on on taking taking the bench, said:

I shall dismiss this case without a hearing. I refuse to hear the case. Hearn that the papers are made out to bring the case before another Judge, as soon as I have decided it here.

Mr. Jolliffe. No papers are made out in the case of the man Edward now before the Court.

Judge Flinn. We refuse to try the case.

Mr. Key. We on our part insist on being heard.

Mr. Jolliffe. I hereby tender the Court my bill of exceptions.

Judge Flinn. We are unable to read the manuscript, but with some corrections we will consider it tendered.

[Here a long and sharp discussion arose between Judge Flinn and Mr. Jolliffe as to the fact that the Court directed the Sheriff to return the slaves to the custody of their master. The Court stated that its verbal order did not be a part of the record, and that he allowed the slaves to go to the boat, and merely ordered the Sheriff to go along as a matter of protection.]

The return to the writ and Mr. Jolliffe's exception thereto were now read by Mr. Key.

Mr. Jolliffe—At the demand of counsel for the slave trader, the Court has changed its decision, and will hear the case.

Mr. Key. Mr. Lipsey is not a slave-trader.

THE TESTIMONY.

Mr. Key now called to the stand Capt. French, of the steamer Tropic.

Mr. Jolliffe.—We object to the evidence of the Captain and Clerk of the steamer, as they are parties interested.

Judge Flinn. The Clerk and Captain are not interested, and may appear as witnesses.

Mr. Jolliffe. These parties may have a vital interest in this case, as they may be responsible to the owner of the slaves for their safe keeping. They may have a deeper interest than Mr. Lipsey himself, or any body else.

Judge Flinn. It is certainly not my province to guess at what may be fancied truth—the objection is overruled.

Capt. Samuel B. French sworn. Was Captain of the steamer Tropic. The black man Edward came aboard in a flat, and that was the last he had seen of him until yesterday.

The witness said he had stopped at Hanging Rock about three minutes, and did not there tie up. Stopped at Portsmouth about four hours, and made the boat fast. Landed at the Cincinnati wharf about 1 o'clock P. M., (Tuesday,) and made the boat secure in the usual way about midway between Broadway and Sycamore streets. Had reason to believe that during the night the negroes were taken to Covington, but did not know the fact of his own knowledge, nor how they came back. Had been on the river since 1835, and carried a great many slaves. Generally landed on the Kentucky side when he could with slaves.

Mr. Jolliffe.—What did you do that for.

Capt. French.—To avoid trouble.

Mr. Jolliffe.—With whom?

Capt. French.—The Abolitionists of Cincinnati, particularly.

Mr. Jolliffe.—That's right. They are a dangerous set.

Capt. French.—Had landed in Cincinnati with cargoes of slaves sometimes. Never heard of a steamboat Captain who refused to transport slaves. The slaves while being transported were generally loose, but sometimes in chains.

Mr. Reno, sworn. Was clerk of the steamer Tropic; The black child, Mr. Lipsey had purchased for a friend of his in Mississippi. Knew that the negroes were during the night taken to Covington. Did not see them taken off the boat, but saw them returning. Edward was ironed while on the boat.

[Here Judge Key inquired of Mr. Jolliffe, whether it was true that a warrant had been sworn out against Captain French, for assault and battery on the negro, and also against Mr. Lipsey, for the same alleged offence, and was informed that such a movement certainly had been made. Judge Key thought that a very unnecessary and uncalled for piece of business. Mr. Jolliffe was sorry to differ with Judge Key, but thought the action taken necessary.]

Capt. French was recalled by Judge Key. He stated that it was customary for slaves, on boats that made landings at this port, to be taken to Covington. When a landing could not be effected, they were taken along shore to the ferry boat, and by that removed over the river.

Mr. Lipsey, sworn. Resides in Holmes Co., Miss. Became acquainted with the boy Edward, three or four days ago, at Louisa, Lawrence Co., Kentucky, on Big Sandy River. Lemuel Doty had brought the negro from Virginia. Left Louisa on Sunday morning last, for the mouth of Big Sandy. Messrs. Doty and Ambrose desired him to take the boy home with him—they were owners of the boy. Doty and Ambrose were at present engaged in purchasing negroes, and taking them to the South—partly for use on their own plantations, and partly for sale. They would keep for their own use, the favorites among those bought, and sell the rest. The boy Edward had told him that he had been purchased. Edward said he once belonged to a man now living in Covington, (Col. Harris) whom he wished to see.

Did take the negroes to Kentucky, and lodged them in a receptacle kept for that purpose by a Mr. Bakes, near the landing. Was sure that Mr. Doty owned the boy, as he had exercised acts of ownership over him; put him in jail in Louisa. Doty and Ambrose owned separate plantations, but he'd slaves in partnership; chiefly for their own own use but expecting to sell some. The boy Edward had set up no claim to freedom.

Cross Examined—Arrived at the wharf in the evening; made an unsuccessful effort to land in Ky. Soon took Edward over to Kentucky; walked with him to the ferry boat landing. Left Holmes Co., Miss., in company with Doty and Ambrose. Was traveling for his health.

Mr. Jolliffe—Do you know how much was given for Edward?

Mr. Lipsey.—Mr. Doty said that he gave $900 for him.

Mr. Jolliffe.—That's a pretty fair price for a human soul, isn't it?

Judge Key.—Not for a soul—that cannot be bought. The soul is never a slave.

Mr. Fice, sworn. Lived in Louisa, Lawrence Co., Ky.; was a lawyer by profession. Knew Edward as a small boy; Edward was about twenty years old; Edward let on to him that he was perfectly willing to go south, and was much pleased with his new master.

Mr. Bane, sworn. Resided in Louisville, Ky.—Had been out to Virginia, with the purpose of purchasing slaves. The boy (Edward) appeared highly pleased with his new master, and expressed gratification at the idea of going south; had once been south as far as Louisville and wished to see more. Mr. Bane had taken numerous gangs of slaves by this city, and was better posted as to the difficulties that might be encountered here than Mr. Lipsey. Had for several years made a business of buying slaves in Va., and taking them South. Generally sold them in the New Orleans market. He piloted the men having charge of the slaves to the house of Mr. Bakes, in Covington, where they were safely kept. He knew where that establishment was very well, as he had often occasion to lodge droves of negroes in it while taking them south; in walking from the steamer to the ferry boat he kept as near the water's edge as was convenient; took particular care to do so. He took a drove of negroes down the river about two months ago, and kept them at night in Bakes's house in Covington; took them from here to Louisville on the steamer Alvin Adams; generally used the mail boats, as they were the fastest and most regular.—In the case of the negroes day before yesterday, he gave directions for them to be left in Covington until just about the time that the boat was ready to start, but the captain delayed after the hour appointed.

CROSS EXAMINATION.

Walked from 10 to 20 feet from the river's edge, when passing from the steamer to the ferry. It was rough walking but he did not know whether or not he walked over stones artificially put down. One thing was certain he did not walk in the water.

Mr. Jolliffe. Who keeps that slave pen over there in Covington? You know what I mean by a slave pen?

Mr. Bane. O, I know what you mean very well It is kept by Mr. Bakes. He has a room in his house with bars of iron across the windows, for the accommodation of persons taking slaves down the river. I have patronized him many a time when I've been buying up slaves.

Mr. Jolliffe.—Where is this slave pen?

Mr. Bane—It is near the landing as you go up from the ferry, on the first street that runs east and west.

Mr. Jolliffe—What were you charged for keeping slaves in this place over night?

Mr. Bane—Generally $1 for the use of the room, and something for board beside.

Mr. Jolliffe—You have been in Virginia purchasing slaves you say—is that your regular business.

Mr. Bane—It is, and I have followed it for several years.

Mr. Jolliffe—You know Mr. Doty and Mr. Ambrose—were they not purchasing slaves to sell again as you were?

Mr. Bane. They were not; and had the advantage over me, as it was understood that they had plantations of their own, and wanted negroes for their own use. They could for that reason buy cheaper than I, and could get better niggers than I, and some that I could not get at all.

Mr J. They could get some that you could not get any way; now would not the offer of a higher price generally bring them?

Mr. B. Yes, five or ten dollars extra, generally turned the scale, if I wanted them that bad.

Mr. J. How long did you say that you had been engaged in this business.

Mr. B.—About ten years.

Mr. J—In that time you have bought and sold a good many negroes, I suppose?

Mr. B—Yes, a great many.

Mr. J—How many, perhaps?

Mr. B—Well, I should think a thousand, any how; and I have sold for others. I suppose that I have sold in the last ten years, three thousand negroes.

Mr. J—All colors?

Mr. B—Aye, from whiter than myself to as black as Ned, here. (Ned is very black.) I never questioned a bill of sale.

Mr. J.—I suppose you would sell a German or an Irishman, all the same as a negro, if the bill of sale was duly made out.

[Here this conversation was interrupted by a suggestion that its relations to the case at issue were not very intimate. At the moment of the interruption Mr. Bane was apparently hesitating whether to say that he really would sell a German or Irishman, as suggested. He expressed his knowledge that the conversation just held was not exactly pertinent, and said that he had replied to the attorney's interrogatories for the purpose of amusing him.]

Judge Key here rested the defence. He offered for the consideration of the Court the Code of Virginia, the Code of Mississippi, and the Revised Statutes of Kentucky.

Mr. Jolliffe stated that, as everything he desired had been proven by the defence, he would offer no evidence. He desired the Court to adjourn until 9 or 10 o'clock Saturday morning, that he might have time to prepare his argument. He expected to press the question of State jurisdiction, knowing that the Court had often unhesitatingly exercised jurisdiction over boats fastened to the Ohio shore. He expected him to do so in this case, and asked time to prepare his argument.

Judge Flinn was aware there was a wide conflict of authority.

Mr. Jolliffe dwelt upon the importance of the case, the great questions it brought up and the interests involved, and urged that time should be granted for mature deliberation and elaborate argument.

Judge Flinn had certain engagements for Saturday, and did not wish to be compelled to break them; but would give up his time if good reason was shown why he should.

Judge Key stated that he did not wish to argue the case at length. He admitted a proposition of Mr. Jolliffe, that a slave brought by his master into Ohio was free—no respectable lawyer disputed that.

But he took the ground that it was the general usage to transport slaves along the Ohio River, and that persons so transporting them had, among other incidental privileges, the right to take them along the Ohio bank where, as in this case, there was a necessity for doing so. That was merely an incidental right of navigation. On this point there were decisions to be referred to—one identical, and several analogous. The identical was by Judge Read, when on the bench of the Supreme Court of Ohio, in 1845. All the main points were precisely as in this case.

Mr. Jolliffe referred to the recent celebrated decision of Judge Edmonds, in a case analagous, and stated that he had other authorities, some with him and some in his library. He took broad grounds and advanced propositions of universal bearing, and still asked for time.

Judge Key asked Mr. Jolliffe to state the points he expected to make, and he doubted not, he would admit most of them. He wished to make no display, but to give the facts and the law, dispassionate consideration. He suggested to Mr. Jolliffe, to throw out all that was irrelevant, and urged him to stop his vexatious suit against the Captain of the Tropic, and others, for assault and battery on the slave, and get rid of the "stuff," that he was confusing the case with. He considered that such a reasonable course would much facilitate the investigation of the case.

Mr. Joliffe would not hear to any arrangement or compromises, he wished time to prepare his argument, and then that the Court should grant it at once.

Judge Flinn inquired as to the probable length of time that counsel would consume in an argument.

Judge Key stated that his argument would occupy but a few minutes.

Mr. Joliffe said that he must be allowed three or four hours—most likely four hours.

[At this announcement Judge Flinn suddenly decided to hear the argument at once, and as it was growing dark, ordered candles to be brought. He said he had engagements for Saturday, which he did not feel inclined to break, and as counsel wished to make speeches of unreasonable length, he would give them all night to do it in. Candles were brought, and Mr. Jolliffe proceeded with his argument.

After full argument by counsel, (the lateness of the hour preventing the publication of the speeches,) Judge FLINN decided that the slave Edward had not been "brought into the State of Ohio," within the meaning of the law, and that he should be returned by the sheriff to the custody whence he was taken.

And at ten o'clock the slave Edward was taken to the Kentucky side of the Ohio, where he was secured with the two other slaves above mentioned.

LETTER FROM FRANCES D. GAGE.

CLEVELAND, Aug. 22.

MR. ROBINSON: You will not be surprised to hear of my being in Ohio, for I think I have already notified you that I have been invited to give my aid and influence to the cause of Temperence at the whole World's Convention, in New York, and though the way was long, I resolved to lay the care of the household, for a time, upon the shoulders of my daughter, who cheerfully, even joyously assumed the burthen, that mother might go forth to work in the good cause according to her strength. Ohio is my native State.—as the child turns to its mother with yearning love, even so my heart comes back to its home of early years,—and I am now thrilled with joy as I see and hear the indications of reform on the subject of Temperance, which are now gleaming out from all parts of the country.—It was the general idea of the Woman's State Temperance Society to call a Convention at the time of the State Fair, at Dayton. No fitter hour could have been chosen, than the one when the bone and sinew of the land were met together to celebrate their success through the year, to give honor and praise to labor and usefulness,—to spread a brighter and more beautiful *halo* above the head of Agriculture, Mechanics, Arts and Sciences,—to call the friends of Temperance together, to speak a withering rebuke to those who are poisoning in our genial soil, the rich gifts of God, and torturing them into deep and dark curses, with which to blight and and wither the hearts of humanity. Now is the time for the mothers of the land to speak—to let their influence be felt. Let them do even as I do, lay their home duties upon others for a little while, and go to Dayton, resolved to give their aid to redeem humanity from that fearful ill, which ever will and ever must, while it is tolerated in Society, fall with its heaviest weight upon the head of woman, as wife and mother. Let no one stay at home who is not bound there by duty; and let us, as women, prove the saying true, that "Woman rules the world;" and on this subject, at least, make an effort to rule Intemperance out of the beautiful State of Ohio.

I am as ever,

FRANCES D. GAGE.

THE INDIANA SLAVE CASE.—The slave case at Indianapolis, which has produced considerable excitement there, was concluded on Saturday, by an order of the U. S. Commissioner to release John Freeman from jail, where he had been confined since the 21st of June last as a fugitive slave. The State *Sentinel* says—"The claimant, P. Ellington of Missouri, after and examination of the testimony adduced by Freeman's counsel, was convinced that he had claimed 'the wrong man,' and through his counsel, J. A. Liston, withdrew the claim.

"The testimony is clear as to his being an entirely different person from the 'Sam' claimed as having run away from Greenup county Kentucky. It is also proved without a doubt, that the latter is now in Canada. Freeman was identified by witnesses of excellent character, now in Georgia and Alabama, as being a free colored man who lived in Georgia until 1844.

"A civil suit will be instituted by Freeman against P. Ellington for false imprisonment, and process issued accordingly. The damages claimed is $10,000. This case will come up for trial at the next term of the Circuit Court, the fourth Monday in October.—*True Democrat.*

THE NEWS IN BRIEF

The New Hampshire State Free Soil Convention met at Walford on the 24th inst. Moses Tuck and John P. Hale were the principal speakers. Free Soil doctrines were advocated and the Fugitive Slave Law denounced, Mr. Hale claiming that the only remedy for that act was to be found in a devoted attachment to Free Soil principles. Down that way they seem to think that party has a future.

WASHINGTON, Monday August 29.—Col. Benton is indulging an unamiable spirit towards the Administration.

A gentleman asked him if he often visited the White House. He replied, with *Bentonian emphasis*, "*No, sir; no, sir; I never go to the Buzzard's roost.*"

Secretary of the Interior sent a message to him that there was a Register of a Land Office to be appointed in the St. Louis Congressional District, and requested the Colonel to furnish the Department with the name of a person to fill the vacant office. "Old fogey," said, "I have no name to present, and were I to live to be as old as Methusaleh, and the Administration should exist so long, I would have no favor to ask of it."

The messenger then said, "Colonel, I will inform the Secretary you have no name to offer."—"No, Sir," said the venerable but now indignant Bullionist, "convey my answer, Sir, in my own precise language, Sir."

Meetings.

SEMI-ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

The members and friends of the American Anti-Slavery Society are hereby notified that a semi annual meeting of the Society will be held at SYRACUSE, N. Y., in Wieting's Hall, on THURSDAY and FRIDAY, Sept. 29th and 30th. As this is designed for the special accommodation of our Western coadjutors, as well as for the furtherance of our cause generally, it is hoped that a full representation will be present, in the spirit and with the zeal of primitive abolitionism. Every effort will be made by the friends in Syracuse to give a hospitable reception, as far as practicable, to those who may come from a distance. There will be no lack of able and eloquent speakers. The first meeting of the series will be held on THURSDAY, at 10 o'clock, A. M.

In behalf of the Executive Committee,

WM. LLOYD GARRISON, *President.*

EDMUND QUINCY, SYDNEY H. GAY, } *Secretaries.*

NOTICE.

Green Plain Annual Meeting of Progressive Friends will be held at Green Plain, Clark Co., O., on the second seventh day in the 10th mo., 1853.

Friends here will be pleased to have the company of all who feel an interest in the movement.

THE COMMITTEE.

PROGRESSIVE FRIENDS.

The Ohio Yearly meeting of Progressive Friends will be held at Salem Columbiana County Ohio. Commencing on Seventh-day the 24th of the Ninth month 1853. All interested in the promotion of practical religion and human progression are invited to attend and participate in its deliberations.

WOMAN'S STATE TEMPERANCE CONVENTION.

THE STATE TEMPERANCE SOCIETY OF THE WOMEN OF OHIO, will hold a meeting at *Dayton* on *Wednesday* the 21st of *September*, the day of the opening of the State Fair.

Auxiliary Societies are requested to send delegates, and counties which have not yet organized branch societies, it is hoped will defer doing so no longer. Let every woman who approves the principles and objects of this Society, and wishes to promote its interests, consider herself a member, and see to it that her town and county are represented.

Business of importance is to come before the meeting; in addition to which, reports we trust will be presented from all parts of the State; and short addresses from Mrs. Gage and others may be expected.

The present is an important crisis in the progress of the Temperance reform in Ohio, and while there is great reason for encouragement and hope, there is need that every lover of the cause should put forth unwonted energy in its behalf at the present time.

Woman's sufferings from intemperance are manifold and immeasurable; none have greater indicements than she to labor for its overthrow; and it is conceded by all, that women can do much to aid this noble enterprize. Let us, then, have a full meeting, and free consultation as to our future mode of action; and we will hope before another years has passed, to disband with a Maine Law Triumph.

By order of the Committee,

J. C. BATEHAM, *Pres't*

Papers throughout the State are requested to copy.

August 20, 1853.

WOMEN'S RIGHTS CONVENTIONS.

NATIONAL WOMAN'S RIGHTS CONVENTION.

A CALL.—Pursuant to a vote of adjournment, passed at the Woman's Rights Convention held at Syracuse, September 8th, 9th and 11th, 1852, a Convention will be held at Cleveland, Ohio, the 5th and 6th of October, 1853, to consider the Rights of Citizenship, and in how far Women are entitled thereto.

All persons, Men and Women, who are willing to discuss the great questions of Human Rights, irrespective of sex, are invited to participate in the proceedings of the Convention, and thus aid, by casting in their mite to the treasury of Thought, in evolving the Truth.

E. OAKES SMITH,

In behalf of the Central Committee.

Brooklyn, L. I., May 16, 1853.

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May 12th, 1853.

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Miscellaneous.

A DEED OF NOBLE DARING.

The following deed of noble daring is recorded as one of the events attendant on the late destruction by fire of the Imperial Theatre at Moscow:

From the saddenness of this melancholy occurrence, and from the number of employees permanently living with their families in the house, many lives were lost. Three skeletons were found in the ashes. Just at the commencement of the fire, three workmen, who had been engaged in the upper stories, finding no means to descend by the staircase, so rapid was the progress of the flames, jumped out of the windows to the lower roof, which, being of iron, soon became so intensely hot that two of the unfortunate beings, not capable of enduring the heat, threw themselves to the ground, and were killed by the fall. The third, with more presence of mind, made his way over protruding broad cornices to the front roof, and there remained for some minutes, till the greedy element, not content with the number of its victims, made its appearance close by him. The poor man cried loudly for help. Ladders were procured, but they did not reach the height at which he stood. He saw it, and, raising his arms to heaven, he made a sign of the cross and began to approach the edge of the precipice before him. In an instant more he would have become a corpse. Thousands of people stood all around gazing with horror at the immense pile, upon which this poor man remained helpless and hopeless. Silence like that of the grave reigned among the multitude. His fate seemed inevitable. Suddenly was heard a voice, "Stay a moment, my good fellow! Pray to God Almighty, and I'll endeavor to save you!" All eyes were turned to the spot from which those sentences were uttered. A group of three men were observed, common peasants; two of them holding by the arms and shoulders a third, who was struggling hard to break from the hold of his friends. "Let me go, my lads," said he, "my heart is burning within me: I cannot bear the sight of a christian soul thus perishing!" And with a powerful effort he broke loose, and darted forward. The dense crowd gave way as he ran to the burning building, pulling from himself, and at the same time throwing away, his *shool* (sheep-skin) and his hat. In an instant he was at the foot of the ladder; here he took off his boots, attached a rope round his waist; and, seizing an oven-fork, which happened to lie close by, he began to ascend the ladder, which did not reach at the utmost to two-thirds of the height at which stood the victim.—Having attained the upper footstep, the generous man took hold of the rain-gutter. Apparently it was not a very safe means of ascent, as it bent and rattled under his weight. But the man was resolved; he made the sign of the cross, and began to climb up. A cloud of suffocating smoke whirled around him; the flames were fast approaching; burning timber, red-hot sheets of roofing iron were falling down from every side, but what to him was all this? His heart was burning within his breast; he could not bear the sight of a christian soul thus perishing.

It was a frosty day; the rain-gutter was cold as ice; his warm, sweaty palms and fingers stick and freeze to the iron tube; he tears them off, leaving bloody marks at every hole, and ascends higher and higher, till he puts his foot on a projecting cornice. From hence, by means of the oven-fork, he handed the rope to the poor man above him.—"Tie it fast to the hook which supports the gutter. That's right. Now descend!" And he held the other end of the rope, and preceding the man, still supporting him down the gutter, placed him on the ladder. The man was saved.

During all this time the multitude stood breathless; but when they saw them both out of danger all hats were taken off, and a sign of the cross at every breast testified a general thanksgiving, and a loud shout approved the act of generosity. Every one pressed forward to see the hero of his scene. The first who approached him, an officer in the army, gave him twenty-five roubles silver.—The example was followed: noblemen, merchants, peasants, took out their purses—some gave golden, some silver coin; some threw into his hat a few copper copecks; all gave what they could. "God bless you, noble friend!" was heard from every side.

The name of this generous man is Bazil Marrin, a native of the Government of Taroslaff. Being a roofer by trade, he for many years lived in St. Petersburgh, pursuing his vocation; but afterwards engaged himself as a boiler-maker at the Government foundry of Kolpino. Last year he took leave of absence and visited his native village. Having spent a few months with his friends, he was returning to St. Petersburgh by way of Moscow, to avail himself of the railways. He came to the ancient capital the day before the fire; and, not having caught the train, was obliged to remain till the next day. As this was his first arrival in Moscow, he took the opportunity of seeing the Kremlin, the old fortress, and to visit its venerable cathedrals. There, from some passers-by, he heard of the fire, and hastened to the spot, where he so nobly distinguished himself.

At three o'clock in the afternoon of the same day he took his seat in a railway carriage. On the 13th of the same month he reached St. Petersburgh, and again enlisted himself in the number of workmen at Kolpino. In two days after he was summoned to the office of the general police-master of the capitol, where he was told that the Emperor desired to see him. He was accordingly taken to the palace. His Imperial Majesty received Marrin in his cabinet, and was pleased to say to him when he entered, "I thank you for a good action. Embrace me, and relate how you did it." In simple words Marrin told his story; and, when he finished, the Emperor dismissed him, saying "Now you may go; but in case of need come to me at any time." Soon afterwards Marrin was rewarded with a medal and a sum of one hundred and fifty roubles silver.

THE PRESERVATION OF THE EYES.

"You should never touch your eye but with your elbow."—*Old Proverb.*

There is a tradition at least as old as the Talmud, that the eyes are strengthened by drawing the fingers across the eyelids in a horizontal direction. Ex President Adams, who was affected with an obstruction of the tear passage, used this method to get rid of the accumulated fluid, and the ancient practice was brought into greater notice by the example of the illustrious statesman. The obsolete theory, that the interior surface of the eyeball becomes flattened as age advances, was again revived, and it becomes a business to advertise instructions for kneading the organ into shape with the fingers! For the moderate sum of ten dollars, the tell-tale spectacles might be laid aside, and ancient ladies and gentlemen be enabled to sew and read with all the sharpness of a miss in her teens.

It cannot be expected that operations founded on a false theory can be safe in practice. It is untrue that the outer surface of the eye becomes flatter with advancing age, and therefore manipulations to restore what is wanting, in an organ so delicate of structure that a rude push may be followed by perpetual darkness, should be avoided. The writer was lately called to visit an aged female, who had been suffering acutely for months, after submitting while in health to the manipulations of a rejuvenating itinerant. The lens was dislocated and pressed on the sensative nerves at the margin of the pupil. Other cases of injury attributed manipulations, such as cross-eyes, doubled vision, &c., have come under the writer's notice. Last month, in presence of the editor, he operated for a cateract in the case of a lady, whose vision, with the aid of spectacles, was good until she was induced by plausible advertisements to pay for a course of lessons. After the third lesson, vission became indistinct and blindness ultimately followed. Dr. B. was called to examine a gentleman who had always enjoyed excellent sight until it was lost in a moment. The patient had been at a party of friends, when a person stepped suddenly behind him, and covering both eyes with the hands, wished him to guess who it was. The former, without speaking a word, endeavored to escape from the pressure, and when the eye-lids were opened he was entirely bereft of sight. Although there was not the least appearance of injury, yet the sufferer remained hopelessly blind. From this melancholy example, Dr. B. concludes that the eyes are liable to injury even from moderate pressure.

There is a popular notion sanctioned even by medical men, who ought to know better, that eyes are preserved by opening them every morning in a basin of cold water. Some of the worst cases of pterygium, or film on the surface of the eye, has been witnessed in those who boasted of this practice. When a drop of water gets into the windpipe, the nostril, or the ear, irritation is produced, and when the eye is opened under water, the sensation is anything but agreeable. The eye is lubricated by a secretion admirably adapted to facilitate the motions of the lid over its surface, and as this secretion is partially soluable in water, it is as inconsistent with common sense to wash it away, as it is to remove the oil from the wheels of machinary.

When the general health is robust, it is astonishing what an amount of labor the organ of vision will endure; yet when it is depressed, especially by mental disturbance during a periodical function they are easily deranged by too close application to business. When they have become weak, much for their preservation depends on the proper management of the light to which they are exposed.—When the light is in excess, it should be diminished, and when it is deficient, labor should be discontinued. The light of the blue sky and the verdure of the fields are the colors to which it will endure with most ease. The flame of a good oil lamp is more regular than gas or candles, and is therefore preferable. The intermittent flickering of gas is particularly injurious, and it produces constant contractions and dilations of the pupil and undue exercise of the whole organ. By placing a shade of light blue tissue paper over the lamp, the light is ameliorated: for artificial light contains a superabundance of the yellow and the red rays, but is deficient in the violet. By allowing it to pass thro' the bluish medium it approaches nearer to the light of day, and it is better adapted for continued application of the organs of vision.

The gist of the whole matter is just this; let your eyes alone, and they may serve you all your days; should they become out of order, apply to that very important personage, your family physician, and he will instruct you how to "mind your eyes."—*N. Y. Scalpel.*

THE ENGLISH PEASANT. [HOWITT.]

The condition of the West Indian slave is better and happier than that of the English peasantry.—*Common Assertion.*

The land for me, the land for me,
Where every living soul is free:
Where winter may come, where storms may rave,
But the tyrant dare not bring his slave.

I should hate to dwell in a summer land—
Where flowers spring up on every hand—
Where the breeze is glad and the heavens are fair,
But the taint of blood is every where.

I saw a peasant sit in his door,
When his weekly toil in the field was o'er;
He sat on the bench his grandsire made,
He sat in his father's walnut shade.

'Twas the golden hour of an April morn;
Lightly the lark sprang from the corn,
The blossoming trees shone pure and white,
And the young leaves quivered in the light:

The Sabbath bells, with a holy glee,
Were ringing o'er woodland, heath, and lea;
'Twas a season whose living influence ran
Through air, through earth, and the heart of man.

No feeble joy was that peasant's lot,
As his children gamboled before his cot,
And archly mimicked the toils and cares
That coming life shall make truly theirs.

But their mother, with breakfast call, anon
Came forth, and their merry mask was gone:
'Twas a beautiful sight, as, meekly still,
They sat, in their joy, on the cottage sill.

The sire looked on them—he looked to the skies;
I read his heart's language in his eyes;
Lightly he rose, and lightly he trod,
To pour out his soul in the house of God.

And is *this* the man, thou canting knave,
Thou hast dared to compare with the weeping slave?
Away! find *one* slave in the world to cope
With him, in his heart, his home, his hope.

He is not on thy lands of sin and pain,
Seared, scarred with the lash, and cramped with pain
In thy burning clime, where the heart is cold,
And man, like the beast, is bought and sold.

But, O, thou slanderer, false and vile,
Dare but to harm that garden stile—
Dare but to *outrage* that lowly thatch—
Dare but to *force* that peasant's latch,

And thy craven soul shall wildly quake
At the thunder peal the dead might wake;
For a myriad tongues of fire shall sound—
As if every stone cried from the ground.

The indignant thrill like flame shall spread,
Till the isle itself rocks 'neath thy tread,
And a voice from people, and peer, and throne,
Shall ring in thine ears, Atone, atone!

For Freedom is an equal guest
In princely hall and in peasant's nest;
The palace is filled with her living light,
And she watches the hamlet day and night.

The land for me—the land for me,
Where every living soul is free,
Where winter may come, where storms may rave,
But the tyrant dare not bring his slave!

From the N. Y. Musical World and Times.

MISSIONARY WOOING.

MOSES MAYPOLE having made repeated failures at blacksmithing, stage-driving and shoemaking, and having discovered, at last, the bent of his genius, presented himself before the "Board of Commissioners for Foreign Missions," as a candidate for immortality *via* the palate of some epicurean old heathen; and, thanks to a long face, a longer cloak, a pump-handle figure, an extraordinarily high shirt-collar and a pair of green spectacles, he was accepted. With due decorum, he received his public and private "instructions:" was breakfasted, and dinnered, and tea-ed at the houses of all the leading church members and deacons, and became the contented owner of a huge sea-chest, stocked with theological treaties, flannel shirts, penny tracts, a pot of pomatum, and hard gingerbread, "warranted to keep in any latitude."

The "Flying Dolphin" lay at her wharf, waiting for a propitious gale, when Moses bethought him of one little luxury with which he had failed to provide himself, viz: a wife. This foreordained omission invested him with new interest in the *discerning* eyes of "The Board," who magnanimously gave him a days grace, to find *Mrs.* Maypole. Seizing his clerical carpet-bag, (containing a clean dickey, some religious newspapers and letters of recommendation to three "dyed-in-the-wool" orthodox families,) our Cœlebs departed on his hymenial researches.

His first call was at Deacon Jordens. The deacon was *in*, but his daughter Nancy and the fire was *out;* both of which considerations induced Moses to decline accepting brother Jordan's invitation to "stay and chat over church affairs;"—poor unfortunate Nancy, loosing, in his departure, her first and last chance of doubling the Cape of Good Hope.

The next hour found Moses in the house of brother Russet, who had a mortgaged farm and five unmarried daughters. Under these circumstances he cordially extended to Moses "the right hand of fellowship," and signified that "if he wished to take his pick of the girls," he (Mr. Russet) "was agreable." Moses made a few general remarks in order to gain time to peer over his spectacles at the damsels, and finally expressed a wish to be left, *solus*, with Miss Keturah, the comeliest and fairest of the virgins. The four rejected Russets, pocketing their dismissal and their knitting, walked in an indignant procession to the kitchen; while little plump Keturah stuffed the corner of her checked apron in her rosy mouth, and hid her mischievous blue eyes under their curtaining blue lashes. Moses, with the weight of ordaining hands still lingering upon his shoulders, decorously seated himself in a remote corner, joined the tips of his thumbs and forefingers, and whined his "proposal" through his missionary nose.

No response from little Keturah; though her cheeks grew as red and shiny as the apples in her father's orchard. Moses eyed her for a minute with panther-like eagerness, then, making a spring at her hand, ejaculated, "Silence gives consent!"

He had grasped a shadow! while Keturah, safe on a hay-pile in her father's barn, was shaking her plump figure in convulsions of mirth.

Nothing daunted, Moses made seven-league strides for his *next* stepping-stone to Paradise, to wit, brother Pike's house. Charity Pike was visiting at a neighbor's, but the old man volunteered to "fetch her," if Moses would keep house meantime. The room of which he was left master, was so low as to flatten his bump of "veneration" if he attempted to stand upright: two huge beams ran across the ceiling, and various little cupboard doors, cut into the pannelling, suggestive of doughnuts, "pandowdy" and many other creature comforts, gave Moses a yearning desire to tighten his vest buttons. From one corner of the low ceiling hung suspended some crook-necked squashes, such as country children's fertile brains manufacture into dolls; from another swung two shelves—the top one containing the family library (consisting of an almanac, a dictionary and the harrowing adventures of Miss Eliza McFarland, who was scalped by the Indians and afterwards miraculously recovered and became the mother of the celebrated preacher Timothy Smike:) on the second shelf reposed a string of dried-apples, a fine-tooth comb, and some orange-peel, destined to keep Charity awake evening meetings. On the hearth a tea-kettle was alternately singing and emitting tiny clouds of vapor, while a sleek grey cat lay coiled between the andirons, watching with intense interest the "rising" of a pan of brown bread.

A little shuffling noise in the entry announced to Moses' ears the future Mrs. Maypole, in the person of Miss Charity Pike, who was dressed in a snuff-colored Alpacca, with a starched kerchief crossed over her immaculate bosom. Her tresses, of the color of a dirty blanket, were plaistered tightly to her temples, while a black bow dexterously placed behind the left ear, concealed a barren spot whence Time's scythe had ungallantly mowed the hair.

Moses thought of the little plump Keturah, and then drew a long sigh; then he looked at his watch; then, again at the wiry figure of Charity; then he tossed up an imaginary cent, which evidently came down right-side up for Charity, as he soon after asked her in a faint voice, if she "felt a call to go to the heathen?" Chaity, (true to her name) placed her bony hand in Moses' passive palm and consented, with a ghost of a blush, to share his "hard gingerbread" and soft affections.

FANNY FERN.

From Buchanan's Journal of Man.

OLD FOGYISM.

The stubborn class of stand-still philosophers, who regard fraternal democracy and revolutionary science as humbugs and troublesome nuisances have never been more happily represented than by IMAUM ALI ZADE, a Turkish Cadi. Mr. Layard, in his oriental explorations at Nineveh and Babylon, addressed certain enquiries to this Cadi, in reference to the commerce and antiquities of the city in which he resided. To these queries the Turkish philosopher replied by the following letter. It is easy to imagine the flickering expression on the faces of our conservative friends, as they read this letter, not knowing at first whether to laugh at the stupidity of the Turk, or to compliment him as a pious oriental philosopher who has forcibly expressed their own sentiments in reference to the folly of modern science.

"My illustrious Friend and Joy of my Liver!—The thing you ask of me is both difficult and useless. Although I have passed all my days in this place, I have neither counted the houses, nor have I inquired into the number of inhabitants; and as to what one person loads on his mule and the other stows away in the bottom of his ship, that is no business of mine. But, above all, as to the previous history of this city, God only knows the amount of dirt and confusion that the infidels may have eaten before the coming of the sword of Islam. It were unprofitable for us to inquire into it.

"Oh, my soul, oh, my lamb! seek not after the things which concern thee not. Thou camest unto us, and we welcomed; go in peace.

"Of a truth thou hast spoken many words; and there is no harm done, for the speaker is one and the listener another. After the fashion of thy people, thou hast wandered from one place to another until thou art happy and contented in none. We, praise be to God, were born here and never desire to quit it. Is it possible, then, that the idea of a general intercourse between mankind should make any impression on our understandings? God forbid!

"Listen, oh, my son! There is no wisdom equal to the belief in God! He created the world; and shall we liken ourselves unto him in seeking to penetrate into the mysteries of creation? Shall we say behold this star spinneth round that star, and this other star with a tail goeth and cometh in so many years? Let it go! He from whose hand it came will guide and direct it.

"But thou wilt say to me, stand aside, oh man, for I am more learned than thou art, and have seen more things. If thou thinkest thou art in the this respect more learned than I am, thou art welcome. I praise God that I seek not that which I require not. Thou art learned in the things I care not for and as for that which thou hast seen, I defile it.—Will much knowledge create thee a double belly, or wilt thou seek paradise with thine eyes? Oh, my friend! If thou wilt be happy, say there is no God but God! Do no evil, and thus wilt thou fear neither man nor death; for surely thine hour will come! The meek in spirit (Elk Fakir.) IMAUM ALI ZADE."

Who can fail to recognize the spirit of this respectable Turk in the numerous denunciations against science from Pharisaic conservative? Cranology was denounced as impious, and it was thought absurd to take so much trouble in studying the brain when philosophers could explain everything out of their own consciousness. Geology, too, was a very unholy doctrine, not to be encouraged by the pious; and the Neurological system of Anthropology was still worse, since we had philosophy enough in the Bible and any additional philosophy of man would only tend to throw the Bible out of fashion. Spiritualism was the climax of iniquity, for it proposed to investigate matters which God did not desire us to know anything about. So it was in former times when canals were objected to in Spain, because God had already made all the rivers he desired, and any additional channels were an interference with his plan of creation. The Portland Transcript pertinently remarks—

"When innoculation for the small pox was introduced in England, about one hundred years ago it was objected to as irreligious! A writer of that time maintained that Providence had wisely ordained small pox to be fatal, and human science to be unavailable against it! The greatness of his power was thus contrasted with the weakness of our frames! Small pox, as this conservative gentleman conjectured, 'amongst other purposes, is sent as a severe *Memento of mortality* and a *close* and *seasonable* check to that *pride* and *overfondness* with which a beautiful face is too apt to inspire the giddy owner; and also to teach the boasted *sons of science* humility and reverence! Hence he held that innoculation was a human science, in opposition to the wise designs of Providence, 'which all Christians, and especially instructors of youth, should avoid.'

'This reads strangely in 1853, yet we distinctly remember that when chloroform was first introduced, a few years since, as a destroyer of pain, certain wise theologians objected to its use, on the ground that God had ordained that man should suffer pain, and it was impious to alleviate it! It is evident there are more 'Imaum Ali Zades' in the world than have been uncarthed by Layard.'

The exclusive study of Biblical lore, by any class of men, has a tendency thus to pervert their minds depriving them of that expansion of intellect which can be obtained only from the study of the direct manifestations of the Deity in Nature.

Biblical religion can cultivate only the moral nature—the intellectual power of man can be expanded only by the direct influx from Deity through his creation. He who neglects the latter dwarfs himself into a dullard or a bigot, however sincere he may be in his piety.

PROHIBITION—A SONG.

BY JAMES CHALLEN.

I.

Prohibition! Prohibition!
Let us form a coalition,
Strong and mighty as our mountains,
Thundering as our gushing fountains,
Flowing now, and flowing ever,
Till it swells a noble river;
For a voice is heard in sadness,
Heard in wailing and in madness,
Which shall turn to joy and gladness,
Louder still, and louder sounding,
O'er the hills and valleys bounding,
From our sisters and our brothers,
From our fathers and our mothers.
Prohibition, sternly crying!
Prohibition, for the dying!
Prohibition, for the sighing!
See, the foe is from us flying.

II.

Prohibition! Prohibition!
Let us form a coalition,
Like our fathers, who in story,
Won immortal fame and glory:
When their rights had been invaded,
Chained, insulted and degraded,
Up they rose, like clouds in heaven,
By the gathering tempest driven,
When the gnarled oaks are riven.
Hark! The voice is louder sounding,
O'er the hills and valleys bounding,
From our sisters and our brothers,
From our fathers and our mothers,
Prohibition, sternly crying!
Prohibition, for the dying!
Prohibition, for the sighing!
See, the foe is from us flying.

Philadelphia, 1853.

From the Water-Cure Journal.

WATER.

O, WATER! bright water!
Thy station is high,
Earth's beautiful daughter,
The bride of the sky.
The fond earth doth bless thee,
With gentle delight,
And soft clouds caress thee
Embosomed in light.

Thy purling streams wander
'Mid wild blooming flowers,
Or gently meander
Through green shady bowers;
Anon wildly leaping
Adown the cascade,
Or pensively sweeping
Along the green glade.

Of thee, O pure water,
Of thee do we sing,
Wine, wine is a mocker,
It leaveth a sting.
Ye gay, and ye happy,
O, fly from its thrall,
'Twill lead you to ruin,
'Twill mock at your fall.

Turn, turn to the fountain
Where bright waters flow
From hill-side and mountain,
Wherever ye go.
Quaff, quaff the pure nectar,
'Tis flowing for thee;
Health's surest protector
It ever will be.

J. W. G.

[*Dekalb Centre, Ill.*

From the N. Y. Tribune.

VIEWS OF THE SOUTH.

BY M. AMPHERE.

The last number of the *Revue des Deux Mondes* which has come to hand has a continuation of M. AMPHERE'S sketches of travel in this country, from which we translate for *The Tribune*, a few passages relating to some of the principal Southern cities:

I have hardly ever been more impressed with the power of man, exhibited in mechanical inventions applied to industry, than in the machines for hulling rice which I have just visited. Enormous beams are driven by steam, which descend on the kernels of rice with just force enough to take off their light envelope, without crushing them. Such precision given to the action of those masses, of the force which moves them up and down alternately, is almost miraculous. The intelligence of man appears to less advantage in the powerful impulse which it gives to matter than in the measure and delicacy of the action which it enforces.

I was present not long ago at a hideous scene.—I forgot all the arguments against the immediate overthrow of slavery. I have just seen a family of blacks sold at auction, at noon-day, in the public square at Charleston. They were placed on a cart, as if for punishment; a red flag was hoisted at their side—fit emblem of crime and of Slavery. The negroes and negresses had the same indifferent air as the people who were looking at them.—The auctioneer, who, I was told, was well received in society, praised in a bantering way the qualities of a negro, "very intelligent, and first-rate gardener." The purchasers went up to the men, women and children, opened their mouths, and examined their teeth—bidding then took place, and the bargains were struck off. Twenty steps off, precisely in the same manner, they were selling an ass. A horse was also put up. The price of the man was $69; the horse cost $2 more. * * *

The day commenced with these horrible impressions—was finished on a slave plantation. This was the after-piece following the tragedy. The owner of the plantation is a German, certainly the least cruel and the least tyrannical of men; he seemed to me literally oppressed by his blacks.—M****, who is human, is unwilling to beat his slaves. The slaves, by no means grateful, labor with great carelessness and indolence. When he entered a cabin where the negroes were employed in cleaning cotton, he merely showed them how badly their work was done, and explained to us how much damage was caused to him by their laziness. The result of these observations was wry faces and a little grumbling. Remonstrances addressed by an old bachelor to his house-keeper, were never worse received. M**** said to us, "you see how I tyrannize over them." I was sincerely moved by the humanity of this man, but I could not help replying to him, that what he complained of was still an argument against slavery. He could have compelled hired laborers to do their work well, by threatening to discharge them; but with slaves, there is no alternative but to use the lash or suffer from their idleness.

NEW ORLEANS.

It is difficult to be more disappointed than I was in seeing New Orleans in the snow and mist; but in about two hours I was walking under a bright sun in the streets of the City. New Orleans has the unform character which is presented by all the Cities of the Union, both at the North and South, without distinction—that which in an artistic point of view might be called the absence of character. A hand-bill which I met with shows me that I am in Louisiana, and not in New-England. This hand bill, in large capitals, announces a sale of *lands* and *slaves*, as if they were two things of the same nature. One of the slaves to be sold is represented as an idiot—to sell an idiot!

It was not till I arrived at the Levee that I obtained a perception of the commercial life of New-Orleans. I am astonished at the spectacle which is presented to me, even after having seen New-York. A vast space extends between the city and the river; this is covered with casks and bails of cotton, and crossed in all directions by drays.—Their drays are drawn by mules, and driven by blacks, giving to me a new aspect of the activity of commerce in a great American City.

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The volume cannot fail to gain a wide circulation. It will be read extensively both at the North and South. No one can contemplate the scenes which are here so naturally set forth, without a new conviction of the hideousness of the institution from which the subject of the narrative has happily escaped.—N. Y. Trib.

What a tale it tells; what inexpressible reproofs against Slavery; what occasion for shame and tears on the part of all. We think the story as affecting as any tale of sorrow could be. We believe its perusal will not only excite an interest, but minister powerfully to the sound, intelligent anti-slavery sentiment of the country.—N. Y. Evangelist.

Next to Uncle Tom's Cabin, the extraordinary Narrative of Solomon Northup, is the most remarkable book that was ever issued from the American Press. Indeed it is even a more extraordinary work than that, because it is only a simple unvarnished tale of the experience of an American freeman of the "blessings" of slavery, while Mrs. Stowe's Uncle Tom is only an ingenious and powerfully wrought novel, intended to illustrate what Solomon saw and experienced, Southern Slavery in its various phases.—Detroit Trib.

We hope it will be universally read. If we do not sadly err, it will prove of vast service in the cause of Freedom. If there are those who can peruse it unmoved, we pity them. That it will create as great a sensation, and be regarded equally as interesting as "Uncle Toms's Cabin," is not a question for argument. In our opinion, it will lead that wonderful work in the popular opinion, and in the aggregate of sales.—Buff. Express.

This is one of the most exciting narratives, full of thrilling incidents artlessly told, with all the marks of truth. Such a tale is more powerful than any fiction which can be conceived and elaborated. There are no depicted scenes in "Uncle Tom" more tragic, horrible, and pathetic, than the incidents compassed in the twelve years of this man's life in slavery.—Cin. Jour.

He who with an unbiased mind sits down to the perusal of this book, will arise perfectly satisfied that American Slavery is a hell of torments yet untold, and feel like devoting the energies of his life to its extirpation from the face of God's beautiful earth.—Evening Chron.

The book is one of most absorbing interest.—[Pittsburgh Despatch.

It is one of the most effective books against slavery that was ever written. "Archy Moore" and "Uncle Tom" are discredited by many as "romances;" but how the apologists for the institution can dispose of Northup, we are curious to see.—Syra. Jouanal.

It is well told and bears internal evidence of being a clear statement of facts. There is no attempt at display, but the events are so graphically portrayed, that the interest in the perusal is deep and unabated to the last. Some of the scenes have a fearful and exciting power in their delineation. The sunshine of kind treatment sheds a few broad beams athwart the dark canvass of twelve years of bondage; but in the main, the darker cruelty and wickedness of oppression is still more revolting by the contrast.—Cayuga Chief.

It is a strange history, its truth is far stranger than fiction. Think of it! For thirty years *a man*, with all man's hopes, and fears, and aspirations—with a wife and children to call him by the endearing name of husband and father—with a home, humble it may be, but still a *home*, beneath the shelter of whose roof none had a right to molest or make him afraid—then for twelve years *a thing*, a chattel personal, classed with mules and horses and treated with less consideration than they, torn from his home and family, and the free labor by which he earned his bread, and driven to unrequited toil in a cotton field, under a burning Southern sun, by the lash of an inhuman master. Oh! it is horrible. It chills the blood to think that such are.—Frederic Douglass' Paper.

It comes before us with highly respectable vouchers, and is a plain and simple statement of what happened to the author while in bondage to southern masters. While we concede to the south all the privileges in respect to slavery which are guaranteed to them by the constitution, we are free to speak of its evils; and when particular instances of inhuman treatment of slaves come to our notice, we shall remark upon them as we please. It is a well told story, full of interest, and may be said to be the reality of "life among the lowly."—Buffalo Com. Adv.

Let it be read by all those good easy souls, who think slavery is, on the whole, a good thing. Let be read by all who think that although slavery is politically and economically a bad thing, it is not very bad for the slaves. Let it be read by all those M. C.'s and supporters who are always ready to give their votes, in aid of Slavery and the slave trade with all the kidnapping inseparable from it. Let it be read, too, by our southern friends, who pity with so much christian sensibility, the wretched condition of the free negroes at the north, and rejoice at the enviable condition of their own slaves.—N. Y. Independent.

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August, 1853.

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June 4th, 1853.

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